A

CRITICAL GRAMMAR

OF THE

HEBREW LANGUAGE.

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PREFACE AND INTRODUCTION.

THE appearance of a Hebrew Grammar, claiming to be a critical one, will not, it is thought, in the present state of philological science, prove entirely unacceptable. Indeed it might somewhat savour of affectation, were the author to offer any apology for the publication of his work in a period so productive in all the departments of literature; since it has been undertaken, and by the permission of the Almighty so far completed, with the design of meeting the urgent demands which the improvements effected in every branch of general philology now make on the cultivators of the Hebrew language for its further and more philosophical developement. With this view of the subject always before him, it has been the author's constant aim, to analytically investigate, and synthetically exhibit and explain, those laws which give rise to the phenomena of formation and inflection presented by one of the most natural and regular of languages; and at the same time incidentally to point out its surprisingly intimate connection, both lexicographical and grammatical, not only with the other Shemitish languages, but also with those of the Japhetish or Indo-European stock,—thereby laying open to the view of the future investigator in this interesting field of research the rich mine of discovery which awaits him. How far the present work may have succeeded in effecting these important purposes, it must be left for the candid and impartial critic to state, and for time to decide.

The period has now gone by when a grammar was regarded as complete which exhibited the etymological and syntactical forms of a language as phenomena peculiar to itself, and whose sole merit consisted in the degree of diligence employed in collecting these facts, and the clearness of the arrangement in which they were displayed. In the present age, when philology, by means of the philosophical mode of treatment to which it has been subjected, is raised to the rank of a science, that grammarian will not be considered as having duly executed his task who does not enter upon the resolution of the phenomena of the particular language he undertakes to discuss, with the conviction that they are all necessary results of immutable and constantly operating laws, and with the intention of discovering and exhibiting those laws, and of applying them to the illustration of the

whole body of facts which the language presents; at the same time showing for what reason and in what manner certain forms are made to serve certain grammatical purposes, and how these forms have arrived at their existing state. By this method of proceeding, the grammar of an individual language, which must otherwise prove a dry collection of lifeless, arbitrary, and loosely connected facts, is reduced to a completely organized system, connected in the most intimate manner by internal and eternal bands with an entire science.

The honour of creating this new and splendid era in philology has been reserved for the nineteenth century, the distinguishing characteristic of which is an impatience of the circumscribed limits within which our less enterprising forefathers were content to move, and an ardent desire to extend the moral, political, and literary horizon to its utmost stretch. In the general struggle of all classes of men for the advancement and elevation of their several pursuits, the philologist has not remained idle. For, as an aspiring youth, not satisfied with the one-sided view of men and things obtained by even the most intimate acquaintance with all that pertains to his own country, travels through divers and far distant regions, and, after contemplating the exhaustless variety of their institutions and productions with the comprehensive glance of a world-historian, returns with his knowledge increased, his views enlarged, and his powers of observation sharpened, to his native land, where he meets with a thousand sources of interest and instruction which before from their very familiarity escaped his attention; so the philologist, to whose elevated aims the study of a few favourite tongues no longer suffices, turns his attention to that cradle of history, arts, and languages, the East,—and, having reached the banks of the remote Indus, by investigating the venerable tongues there still existing, discovers the means and the manner of exchanging their ideas which men have employed from the birth of time. With the knowledge thus acquired, he applies himself anew to the examination of his native tongue and of those more nearly related to it, whose structure now presents to his delighted view a philosophical symmetry and beauty of which before he possessed not the slightest conception.

The revolution thus produced within the last thirty years in the science of philology, is one which for magnitude and rapidity has not been surpassed in the history of the human mind. When the scholars of Europe directed their intellectual vision to that newly discovered star in the East, the Sanscrit, now so brightly illumining the horizon of philology,—and led on by its refulgent beams arrived at the classic soil of the ancient Hindu, where to their astonishment they recognised the scenery of their own familiar homes, and heard the well-known accents of their native tongues,—they began to anticipate a discovery of no less importance, than the means of demonstrating the correctness of those views of the fundamental connection existing between all languages, which had long pressed themselves on the attention of

critical minds. For, knowing as they did that languages are the product of the movements of the organs of speech, which are originated and controlled by the emotions of the soul,

"post effert animi motus, interprete linguâ;"

and also that, as human nature is in all times and places essentially the same, so consequently is human feeling, they argued with justice that these results of the operations of the mind, however concurrent circumstances might cause them externally to vary, must nevertheless bear a strong internal resemblance to each other.

The real conditions of the difficult problem, the solution of which is the nature of that common bond of union between all languages whose existence has long been felt and acknowledged as certain, begin to be more clearly understood, now that the philologist, by a philosophical study and comparison of languages the most remote, is prepared to seek this intimate connection in something deeper than the mere outward form, viz. in the nature of the human mind, the primary cause of all language, and in the structure of the organs of speech, the universal instrument by which it is produced. The truth of the proposition is now fully established, that, as the logician in undertaking to discover and explain the laws of thinking, (the internal speech or language of the soul, depending indeed upon words, but not yet incorporated into sounds,) must examine into all the faculties of the human mind, watch with a deeply penetrating look their movements, operations, and progress, and finally display the results of his inquiries in a series of laws so systematically progressive that each one may serve as the foundation for that which succeeds it; in like manner the philologist, after an accurate investigation and comparison of the various powers of the mind, must discover in the relation of the physical senses to the external world, how the internal man becomes excited to cause the organs of speech to be set in motion, and in what manner these organs are impelled by his feelings to the production of articulate sounds.

At the very outset of his inquiry, he will not fail to recognise the important truth, that all the nations on which the sun shines in his daily course, from the subdued and patient Chinese to the untamed savage that roams the wilds of America, have the same purpose in putting their organs of speech in motion, namely, to embody in sounds the operations of their minds; and that those ideas and feelings which one nation wishes to communicate, another will likewise desire to convey. But that which remained undivided and unchanged in the harmony of thought and feeling, and dependent for its form on the subjective character of each individual nation, as soon as it is brought forth into the external world through the agency of the organs of speech, becomes diversified in a variety as boundless as the modifications which the voice and the movements of the organs themselves admit. Thus the ideas must necessarily break through their previous

harmony in order to issue forth embodied in sounds; and as these come in contact with the rest of the external world, the reaction exerts upon their formation a powerful influence. And hence the developement of these sounds,—which are produced by changes in the position or configuration of the organs of speech, as for instance the vowels, or by their actual collision, as the consonants,—although in all times and places essentially the same, exhibits itself under varying aspects, not only in the different languages of separate nations, but also in the often numerous dialects of a single tongue.

Accordingly the developement of consonants and vowels, considered independently of each other as the primary elements of speech, is the second point in the formation of language to which the attention of the philologist must be directed. And this will lead him by an easy transition to the discovery of those general principles on which is founded the combination of vowels and consonants into syllables. Here a much greater variety will disclose itself to him in the methods pursued by different languages than in the course of his preceding investigations; for in proportion as these articulate sounds remove from their internal source, and continue to render themselves independent by advancing further into the material world, the more extensively they become modified by external influences. Yet amid all this diversity of sounds and forms, he must not lose sight of their unity of origin, or shrink from the task of seeking out the clue to its discovery.

As the philologist thus pursues his investigations, and, prepared by the results of his preceding researches into the primary elements of language, proceeds to examine the further combination of syllables into words, he again enters upon a larger and at the same time an entirely new field. It must now be his object to ascertain, not only how syllables are combined, but also why they are combined as he finds them, and not otherwise; and not only what ideas such combinations are intended to convey, but also why they convey one idea rather than another. Indeed the philologist can scarcely be said to have fairly entered upon the study of language, till he comes to inquire on what account words are created, or in other words, wherein consists the connection between these external sounds and the internal impressions and operations of the soul which are their producing cause.

Since however the external sound belongs entirely to the material and the idea which it represents as exclusively to the immaterial world, the two stand at a distance so remote from each other, that the connection between them has hitherto been a complete *res occulta;* and such doubtless it will continue, so long as we shall remain ignorant of the nature of the union existing between the body and the soul. For the present therefore we must rest content with the ability to trace the connection of such of these representatives of ideas with their originals, as are rather imitations of material sounds than the

immediate production of the operations of the mind, viz. *onomatopees;* while that which exists between those words and their primary cause, whose origin lies in the activity of the soul, whether excited by sensation or reflection, is likely to remain for ever an impenetrable mystery. All that we can hope to accomplish in the vast majority of cases, is to find out the primitive idea or signification of a word for the expression of which the organs through the power of the soul were first set in motion; and when once the word with its individual meaning has been thus established as an integral part of the language to which it belongs, the formation of derivatives may be shown to take place on principles the determination of which is comparatively easy.

The improbability however of our ever being able to discover the nature of the connection between the objective word and the subjective idea which it represents, is no sufficient argument against its existence. On the contrary, that such a connection does exist, is proved by the fact, that a striking similarity and even identity of form is often presented by corresponding primitives in languages the most remote from each other; the origin of which resemblance, though not deducible from any circumstances of time or place, may yet be found in the relation borne by language to the human mind, which gives rise to the production of similar sounds or combinations of sounds by different individuals or nations, to denote the same idea. Still we must not expect to find this internal relation displayed in an objective resemblance of all languages to each other: since in the very moment of its birth an idea may be perceived in modes as various as the innumerable degrees in which mental developement and culture exist; and even when the original perception is uniformly the same, it is liable to be indefinitely modified through the influence of the external world on becoming incorporated into sounds. And thus we see that at the very outset of the word's creation there exists a reason why those sanguine expectations of the discovery of a genealogical band uniting all languages to a parent stem, which the brilliant results of their acute investigations have raised in the minds of some ardent cultivators of comparative philology, have hitherto been and will continue to be frustrated, so long as it is sought in the external form of the word itself, with the preconceived opinion that a given combination of sounds must of necessity express the same idea in one language as in another.

When once the word has obtained its expression, that which before was the exclusive property of the mind acquires a separate existence of its own, and is submitted to the cognizance of the senses by means of the organs of speech; and thus the sound and its animating idea become coëstablished in the mutual relation of body and soul. Accordingly a repetition of the primary impression, by causing the organs of speech to be set in motion in a similar manner, results in the reproduction of the same sound or combination of sounds which it at first originated. These considerations enable us to understand

why it is that primitive words, which are the direct expressions of the operations of the soul, not having acquired a complete individuality, but continuing partially to retain their connection with the latter, frequently exhibit an astonishing similarity to each other in languages whose sources are to all appearance totally distinct. Again, as the points of resemblance afforded by an idea are numerous in proportion to the scope of its signification, we frequently find in the comparative study of languages, that although corresponding derivations may present an almost entirely dissimilar appearance, the examination of their roots, which are the more immediate reflections of the impressions of the soul, often proves them to be astonishingly near.

Primitive words, even after their establishment as the outward signs of ideas, are liable to mutations of various kinds: thus an individual, in endeavouring to render an idea objective by means of the same representative through which it was before communicated to him by another, may involuntarily change some of its elements; a process whose continued repetition is capable of producing essential alterations in the forms of words. These changes may be effected in two different ways: either by accidentally commuting nearly related sounds, i. e. those produced by the same or contiguous organs; or by neglecting one of the elements of a compound articulation, or adding another as an assistant, for the purpose of facilitating utterance. And this we may reasonably conclude to be the origin of the almost infinite variety of dialects of many single languages, and also of the numerous languages which spring from an individual stock.

Entertaining such views of the origin and progress of language, after a careful examination of the structure of the organs of speech, and of the relations which the products of their activity bear to their movements, and after watching the influences exerted by climate and other external circumstances upon the moral and physical condition of mankind through long periods of time, the inquiring philologist has been enabled to separate the effects of extraneous causes from the primary forms acquired by words as the direct expressions of the ideas conceived by the soul. These are the principles and the mode of investigation which have brought about the wonderful discoveries that characterize the present state of philological science, and which must go on producing others of increasing importance, whose magnitude none can presume to estimate.

The involuntary mutations in the forms of words to which differences of organization give rise in the attempts to reproduce the original combinations of sounds, doubtless suggested the notion of voluntary changes for the purpose of denoting ideas differing in a greater or less degree from those already embodied in words, although still bearing to them a direct and obvious relation. In this manner a comparatively few primitives are made to furnish the materials for constructing a multitude of new terms; the selection of similar expressions as the representatives of similar ideas being the natural

result of the constitution of the human mind. Hence a language containing but a moderate number of primitives may be extremely rich in its vocabulary, if the power of derivation exist in full force. Those changes which consist in the commutation, rejection, or addition of a vowel or consonant, may be called INTERNAL.

Again, a modified idea may be represented by the addition of another term to that which denotes it in its simple state; the two words, although severally retaining their independent significations, being made to serve as the expression of a single idea: this may be termed *inclination*. These two words in consequence of the simplicity of their joint signification may become united into a single compound expression; in the course of which either one or both may undergo some change from the original form, although adhering to it in the main: this is termed *composition*. The process may even be carried further, until at last one of the terms by parting with some of its principal elements is made to assume the appearance of an initial or final increment, at the same time surrendering its individual meaning, which is no longer distinguishable in that of the compound: this is called *affirmation*. The mutations produced by this mode of designating related ideas may be denominated EXTERNAL. They are far more decided and important than those of the preceding kind; for as the word becomes increased, its objectivity is enlarged, and the greater are the changes it admits.

As a result of this variety in the modes of constructing expressions for ideas similar to those already denoted by words, we find that not only is derivation effected differently in separate words and classes of words in the same language, but also that a marked distinction in this respect exists in different languages,—*internal* changes prevailing chiefly or almost exclusively in one, and *external* in another.

We have two principal data on which to proceed in the attempt to distinguish the primitive word from its derivatives; these are its *signification* and its *form*.

First. In order to discover the primitive by means of its *signification*, we must seek out that idea lying as a common root at the foundation of all the rest, *from* which they have grown out in various directions, either as its branches or as newly formed independent stems, and *to* which they all admit of being reduced, however apparently remote from their original. This mode of proceeding is grounded on the fact that the conception of the modification of an idea must always be preceded by that of the simple idea itself, which immediately upon its birth in the mind obtains an external existence in the form of a word. The truth of this proposition is not disproved by the non-existence in a language of words corresponding to certain primitive ideas: for such terms may become obsolete, while their derivatives remain in use, and constitute an indispensable portion of the language; even as in the physical world a tree is seen to wither and die, after producing shoots whose branches flourish as widely as

those of the parent stem. In the course of the laborious investigations here pointed out, and which it lies chiefly within the province of the lexicographer to make, comparative philology is capable of furnishing assistance of the most important kind; since a radical word which has become extinct in one language is not unfrequently preserved in another of the same stock.

A plan similar to the above must be pursued in the attempt to deduce the *primitive meaning* of a word from the variety of acceptations in which it may be employed; that is, our researches must be uniformly directed to the discovery of that idea which forms the foundation of all the rest. And this will always be that which lies nearest the soul of man, and is most likely first to affect it; for the first activity of the organs is exerted to produce a primitive word, and the first causes of such activity are the earliest impressions of the soul.

Secondly. In endeavouring to ascertain the primitive by its *form*, we must seek out that word which presents the least complexity in its appearance. For as a mutual relation exists between the internal impression and its external representative, and as the first impression is invariably the simplest, the primitive word which corresponds to it must exhibit the greatest degree of simplicity in regard to the elements of which it is composed. To the question, therefore, whether the monosyllabic or the polysyllabic form of words is to be regarded as original, we would reply without hesitation, the former; for, though we may find ideas which are certainly primitive expressed in a language by words of a more or less complex appearance, they must nevertheless be susceptible of reduction to those simple forms from which the operation of various influences through an indefinite period of time has caused them gradually to deviate, until at length they have arrived at that state in which they first attract our observation. That essential changes in the forms of primitives do actually occur, is completely proved by a comparison of the prevalent forms of words in the chief great divisions of human speech. Thus the inflexible nature of the monosyllabic Chinese appears to forbid any modification of the primitive type even in derivatives. On the other hand, the interminable dialects of the aborigines of America present the majority of words both primitive and derivative in a luxuriantly polysyllabic form. The Indo-European and Shemitish stocks may be said as a whole to constitute a medium between these two extremes, although in this respect they differ to a considerable extent among themselves.

The changes to which a primitive word is liable are the modification of its original elements, addition, and rejection. These again are of two kinds, viz. those which a word undergoes in passing from one dialect or language into another, and those employed to indicate a deviation from the primary meaning. The changes of the first kind are not the result of the operations of the mind, but are involuntarily produced by varieties in the conformation of the organs of speech; as

however these varieties are of limited extent, so also are the changes of which they are the cause. The philologist, therefore, in tracing their origin need go no further than the structure of the organs, from which they arise; after examining these with attention, and ascertaining the precise nature and extent of the modifications to which they are liable, he must exhibit the results of his inquiries as the laws on which all such changes depend. But in order to penetrate the sources of that other class of changes which take place during the progress of derivation, this alone will not suffice; since those are the result of a deliberate operation of the mind, exerted to express, either by means of an internal change in the primitive word itself or by the addition of another word in an entire or fragmentary form, an extension or modification of the original meaning.

The discovery of the causes in which changes of the latter description originate, demands a much greater share of intelligence and application. The statement that the change of a certain consonant or vowel, or the addition of a certain word or syllable, is uniformly accompanied by this or that change of meaning, will not be considered satisfactory. It will be required further to show by what means a given change in the form of a word, or accession to its length, is rendered capable of conveying that modification of the original idea by which it is attended. And here, it must be owned, the philologist is frequently left in darkness: since the numerous influences both internal and external which so strongly affect the primitives, exercise the same power and in a still higher degree on their less important additions. Consequently not only may those additions which retain somewhat of their independent signification have departed so far from their original form and meaning, that these can be recovered only through the laborious inquiries and happy suggestions of a vigorous and original thinker; but they may so merge their signification into that of the compound, and become so essentially altered in appearance, as to render every attempt at their elucidation utterly hopeless. The cultivation of this abstruse department of philology has been pursued with the most distinguished success, as far as relates to the Sanscrit and its remains in the principal Indo-European languages, by Professor Bopp. We must observe, however, that there are some prepositions and inflections whose explanation this learned scholar has left unattempted, and that with regard to some others we do not feel fully prepared to acquiesce in the correctness of his conclusions.

By means of the foregoing reasonings and statements,—in which the word has been treated as an independent existence within its own proper limits, and a history attempted of its gradual developement and formation, from the period when it lay hid as an embryo in the productive womb of the mind, until that in which it steps forth into the world as an individual existence, and tells the cause of its creation,—we hope to have clearly demonstrated the erroneousness of the views entertained by those grammarians who, regarding this broad

and fertile field for the labours of the critical philologist as a barren and unprofitable waste, have limited their exertions to the cultivation of the word as received in its perfect state from the hand of the lexicographer. For until the principal elements that enter into the composition of language, the laws on which depend the formation of derivatives, and the hidden power of modification residing in the prefixes and affixes, have been discovered and displayed, the lexicon can be little better than a mere vocabulary, in which indeed the words with their respective meanings as nearly as they can be ascertained without these previous inquiries are collected and arranged, but where many of the statements must rest upon vague and insufficient testimony, and not unfrequently are altogether without foundation.

Who, we would ask, is to furnish the lexicographer with the preliminary truths which must serve as the animating principle of his labours, if not the grammarian? and who shall collect, digest, and usefully apply them, if not the lexicographer? The grammarian and lexicographer are not independent of each other, but possess a united control over the entire word: and thus, while it is the duty of the former to trace its formation from its simplest elements to its completed state; the latter must arrange and make himself familiar with these results, preparatory to his own further deductions,—in pursuing which the statements and opinions of his fellow-labourer must constantly be consulted, so long as the word remains an isolated portion of the language, neither affecting others nor being itself affected. This independent state, however, it cannot long preserve: for as a man by his very birth is constituted a member of a community of beings similar to himself, nay, is created in order that he may become so, and in this capacity variously influences those individuals with whom he comes in contact, and is as variously influenced by them in turn; in like manner a word, which is designed to form an integral part of a complicated system, as soon as it obtains its citizenship in the body politic of language, begins to act and be acted upon through the relations which spring up between itself and the objects of its kind with which it is surrounded. When this takes place, the word falls entirely into the power of the grammarian, who has now not only to note the changes both internal and external which are at once the effects and the exponents of these relations, and to deduce from them the laws of inflection prevailing in a language; but also, and this must be his principal aim, to show by what means these changes are rendered capable of indicating the relations which words are made to bear to one another in the course of rational thinking and speaking.

We have seen that a word, before becoming affected by contact with others of its species, is subject to changes produced either involuntarily by varieties in the conformation of the organs of speech, or voluntarily in order to indicate those modifications of the original idea which distinguish derivatives from their primitives. It might

not unreasonably be supposed that the changes which words undergo in consequence of their mutual action upon one another would be more various and extensive than those just mentioned; seeing that, in addition to the direct influence which words in connection exert upon the forms of each other, there exists a fruitful source of change in the many new shades of signification resulting from this connection. But, as words before they become related are established in the external world with their respective meanings, these relations and consequently the changes by which they are denoted are much less dependent on varieties in the organs of speech, and, being originated and controlled almost exclusively by the reflecting mind, are in reality far less numerous than those of the class alluded to.

The principal modes employed to indicate grammatical relations are the following three:

First. The word, having obtained its proper form with its inherent animating idea, resists the effects of all influences both internal and external, and remains entirely independent and immutable; while the accessory ideas or relations are indicated either by a change of position or by a separate word. This extreme tenacity of the original form is strikingly exhibited in the unbending nature of the Chinese language.

Secondly. The word readily surrenders itself to every influence that is brought to bear upon it in the different circumstances in which it is placed, and accommodates itself with the utmost facility to the indication of its relations to the others, by which means *internal* changes are produced; or it preserves its original elements unchanged, and to denote the relations in which it is placed receives *external* additions; or lastly it undergoes at the same time both *internal* and *external* changes. This susceptibility to influence from without is manifested in the highest degree in the exceedingly flexible Sanscrit.

Thirdly. The word refuses to surrender the form it has acquired, but receives into its composition as an additional member the representative of a closely connected idea. This construction obtains chiefly in the Mexican language, the verbs of which are made to include entire nouns.

It should however be remarked, that no one of these modes of indicating grammatical relations is employed perhaps in any language to the entire exclusion of the rest, but that which prevails in one to the greatest extent confers on it its peculiar character. This is the case in regard to the languages above mentioned.

Since the willingness or aversion of words to be affected by their relations to one another depends on the immutable laws that direct the operations of the human mind, the character which is thereby stamped on a language is of the most marked and permanent kind, and therefore the most proper to be consulted by the philologist as his principal guide in attempting the classification of languages according to their affinities. It would lead the pursuer of such inquiries to no satisfac-

tory results, but would rather involve him in uncertainty and error, were he to make isolated words the subject of his researches, and to consider the mere discovery of a greater or less number of terms common to two or more languages as clearly indicative of a radical connection. In the first place, such terms may have been adopted from one language into the other: again, although now presenting a similar appearance, they may in their origin have been perfectly distinct; for, as the changes to which words are liable frequently cause those which were originally similar or identical to differ by degrees, until at length their connection is scarcely discernible by the most experienced etymologist, so likewise, by operating in a contrary direction, they may produce between words from totally different sources an almost perfect resemblance: or, granting that these terms have not been borrowed, and still are radically the same, their similarity proves nothing more than the common structure of the human mind and the intimate connection existing between the internal impression of the soul and its external representative.

The exceeding difficulty of the task undertaken by the philologist who attempts the classification of languages according to their affinities, may be conjectured from the amount of time and intellectual exertion required for the complete mastery of a single tongue; especially if we reflect that to execute it successfully, he must penetrate the spirit of all the principal and most variously constructed languages of the globe, acquiring in addition to an extensive knowledge of their vocabularies an intimate acquaintance with all the modes of indicating relation to which the fertile mind of man has given birth in every clime and age. Accordingly it is not a matter to excite surprise, that the many distinguished scholars who have applied themselves to this arduous undertaking should have accomplished little more than the removal of obstacles from the path of investigation, and the collection of materials for subsequent use, until at length in our own day their efforts have been crowned by the posthumous work of the immortal WILHELM VON HUMBOLDT.*

Desirable and important as we feel it would be, having now arrived at the grammarian's peculiar province, the treatment of words in connection, could we here enter into a detailed account of his labours in the classification of words according to their meaning and formation, and in the subsequent treatment of each class separately and in connection with one another, at the same time pointing out the characteristic features of the different parts of speech and of different languages; yet, as we have already removed too far from our principal object, the Hebrew, we must for the present remain satisfied with having briefly shown the manner in which the philologist, after a preparatory collection of materials from sources the most various

* Ueber die Kawi-Sprache auf der Insel Java, nebst einer Einleitung über die Verschiedenheit des menschlichen Sprachbaues und deren Einfluss auf die geistige Entwickelung des menschlichen Geschlechts. Berlin, 1836.

and remote, must examine into the gradual process by which words are created, watch the changes produced by their mutual contact, and hence draw his conclusions as to what he may expect to find constantly prevailing throughout all language, and what must necessarily be fluctuating and partial; so that on arriving at the scene of his actual labours, which at first may present an appearance of interminable confusion, his previously settled principles will serve as a clue to the seeming labyrinth, and enable him to produce a work that shall be the guide of all succeeding inquirers.

What have already been the results of philological investigations undertaken with such views, is plainly testified by the present advanced state of the science of language as compared with that of a quarter of a century ago. Few there are, we presume, who are altogether unacquainted with the important additions to our grammatical knowledge of almost every language cultivated either in Europe or America which have been made by the united and indefatigable exertions of such scholars as SCHMITTHENNER, GRIMM, BOPP, HUPFELD, POTT, and above all the lamented HUMBOLDT; and it would indicate unpardonable ignorance of the present state of the study of the Shemitish languages, were we to assert that this wide-spread revolution in philology has taken place without favourably affecting it also. Still we may venture to observe, that while the stupendous exertions made to elucidate the Indo-European languages challenge the admiration of the learned world, to those of the Shemitish stock ample justice has not hitherto been done.

EWALD was the first who showed to any considerable degree that the modern improvements in philology had extended to the Hebrew—a language that has of late years attracted an increasing share of notice, particularly since its acquisition has been facilitated, and its importance to the philologist enhanced, by the learned labours of GESENIUS. But the very attention thus drawn to the Hebrew caused it sooner to be perceived, that the illustration of its grammatical structure, even after the publication of the copious and well arranged *Lehrgebäude* of the latter scholar, was far from being complete. In fact the demand was for a grammar which, adopting as its basis the eternal laws of speech disclosed by a profound study of comparative philology, should investigate the manner in which the phenomena presented by the language are originated, and the means by which they are rendered capable of answering the ends of their production.

When a work of this description is required, the execution of the *Kritisches Lehrgebäude* will neither justify its title, nor answer public expectation. The chief merit of its author consists in extensive and accurate researches into the Hebrew and its cognate dialects, a careful collection and judicious arrangement of their grammatical phenomena, and an occasional indication of some point of mutual resemblance. Great as were the comparative merit and utility of this work at the time of its appearance, and which still in a good degree remain undi-

minished, it is by no means calculated to meet the requisitions of the present age, in which reason is made to triumph over memory. When called upon to state appearances which differ more or less from what the preconceived notions of the occidental grammarian would lead him to expect, its author seldom undertakes to explain the manner of their origin, but is content to adduce the existence of the same or of similar forms in the cognate Aramaic or Arabic. This characteristic feature of GESENIUS, which in all probability arises from a peculiar bent of mind acquired from his long continued lexicographical labours, is exhibited even in the latest edition of his smaller Grammar, where, instead of the much desired explanation of some difficult point, the reader is presented with a similar appearance in various other languages. This mode of illustration is far better adapted to lexicography, in which GESENIUS confessedly stands pre-eminent, than to grammar. Indeed in the latter branch of philology no essential progress can be considered as having been made, until the internal causes on which the genius of a language depends have been discovered and displayed, and its so-called irregularities either reduced to an inconsiderable number, or entirely explained away.

These considerations appear to have presented themselves in all their force to the inquiring mind of EWALD, and to have excited in him that noble desire to bring about the required improvement which resulted in the production of the *Kritische Grammatik*. It is unnecessary here to enlarge upon the beneficial effects which this work has wrought upon the study of the Hebrew, since it is well known that from its appearance dated the commencement of a new and important era in Shemitish philology. EWALD had the merit of proving by means of his ingenious work that the Hebrew both admits and deserves a philosophical investigation, and that its peculiarities, which were before regarded as inexplicably mysterious, may be analyzed and reduced to principles founded in nature. His bold and keen spirit of research has opened a rich mine of discovery, from which he has extracted many a brilliant elucidation of the deepest obscurities of Hebrew grammar.

Yet, notwithstanding the high praise to which this writer has so just a claim for the boldness and originality of his conceptions, it cannot be denied that his performance is marred with many and serious defects. Indeed it appears to have been executed under the erroneous impression, that since the *Lehrgebäude* did not fully answer the wants of the age, its statements must either be utterly disregarded, or consulted only to be refuted; a supposition that has had the inevitable effect of often leading its adopter into the most glaring absurdities. In consequence of his eager search after novelty, his rules have become so multiplied, and frequently so vague and arbitrary, as to render his work totally unfit for the use of beginners; while to the critical reader it is completely evident that many of the laws he lays down, instead of being founded in the nature of the

human mind or in the genius of the language which is its offspring, are, notwithstanding the dogmatic and self-sufficient style in which they are couched, the exuberant product of a creative imagination, which extracts general principles from a few isolated facts, and applies them to the illustration of a whole class of phenomena, without their having acquired any other authority than the mere *ipse dixit* of their promulgator. Harsh as such remarks may sound when applied to a scholar of EWALD's abilities and acquirements, we feel confident that the impartial examiner of his grammatical writings will meet with abundant proofs of their correctness. At the same time no animadversions of ourselves or others can lessen the consideration due to his real merit; and this we hold to consist rather in having been the first to subject the Hebrew to a philosophic mode of treatment, than in having brought its theory to perfection.*

The grammarian who aims to be regarded as the philological investigator of a language, must first direct his attention to the discovery of its leading principles, which are few in number, and based on the nature of the human mind internally, on the genius of the language externally, and on the structure of the organs of speech, which form as it were the connecting link between them. From these the illustration of the phenomena he meets with must proceed, and to these they must continually be referred, in such manner that, each successive rule being exhibited as the consequence of what goes before, the whole etymology may be worked up into a gradually progressive system, in which the same mind that dictated the general plan may be seen pervading its minutest details. In this way grammar, instead of being converted into a means of overburdening the memory, is raised to the rank of a science, the study of which constitutes a species of mental discipline of the highest order.

Much it may be thought is here required, and much perhaps incidentally promised. These views, however, have not been adopted

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* The opinions expressed by the able writer of the article headed "Robinson's Gesenius," in the Princeton Review for January, 1837, as respects the characteristics of EWALD's philology, so entirely coincide with those which the author has long entertained on the subject, that he cannot refuse himself the gratification of presenting them to the reader entire. "There is, we think, the strongest internal evidence that in the composition of his (Ewald's) grammar, what he directly aimed at was originality. He would almost seem to have made it a rule never to agree with Gesenius where it was possible to differ. That a book constructed on so false a principle should be free from paradoxes and ingenious absurdities, was not to be expected. So strongly indeed is Ewald's grammar marked with these faults and that of general obscurity, that it seems to be essentially unfit for elementary instruction. But while it would be absurd to undertake a vindication of Ewald from charges so obviously true, it is equally absurd to deny the existence of merits which are not incompatible with the faults in question, and which in effect are partially produced by them. A constant effort to be new and striking, while it must betray the author into paradox and error, cannot fail at times to elicit brilliant thoughts when the writer is endowed with superior talents, and that such is Ewald's intellectual character we have never met with ignorance hardy enough to question."

without mature reflection: they are the result of an enthusiastic study of the Hebrew and its cognate dialects, in addition to much time and labor devoted to the acquisition of a competent knowledge of the principal Indo-European languages. With the convictions upon his mind which such a course of study is calculated to produce, the author has applied himself more particularly to effecting improvements in Hebrew grammar; and if the solution of many difficult points, by some left entirely unexplained, and by others imperfectly and artificially illustrated, and the exhibition of hitherto considered exceptions and irregularities as the necessary results of the laws which regulate all language, demonstrate the correctness of the leading principles with which these investigations were undertaken, and justify the hope of having brought the subject of his labours nearer to perfection, he may be allowed to entertain the pleasing thought, not to have endeavoured in vain. If he might venture to intimate the light in which he could desire his work to be regarded in connection with the preceding labours of those two distinguished philologists, GESENIUS and EWALD, he would remark, that while in forming his opinions he has remained completely independent of both, his aim has been to preserve a course intermediate to those which they have pursued, remembering that,

> ——"Sunt certi denique fines,
> Quos ultra citraque nequit consistere rectum."

Thus, on the one hand, the author has not shunned the discussion of the most formidable topics that present themselves in the course of the etymology, even to the minutest particulars. Nor has he rested satisfied, in attempting their explanation, with adducing as a *ground form* some similar appearance in the Aramaic or Arabic; for, indispensable as a knowledge of the sister dialects certainly is to a thorough acquaintance with the Hebrew, the true use of such knowledge consists not in the bare citation of parallel cases, but in the application of the principles which regulate their phenomena to the illustration of the Hebrew within its own limits. A grammar is not like a lexicon. In the construction of the latter it becomes necessary to consult a variety of books in order to complete the list of significations in which words are employed, before we can arrive with certainty at their radical meanings; and, when the literary monuments of a language are but few in number, so that some words may not occur in such connections as to render their import perfectly clear, recourse must be had to the cognate dialects, which may afford the information required. But the grammar of a language, which is the logic of speech, must be contained as completely in one book as in a hundred or a thousand.

On the other hand, the author has not allowed himself to be actuated by a mere thirst for novelty, or a desire to contradict all previous statements. His constant search has been directed to the attainment of truth and simplicity; and, as he believes, his inquiries have not

unfrequently been rewarded by the discovery of new and important facts, which have enabled him to place matters that had been the subjects of much discussion, in a clearer light. He has never lost sight of his principal object, which has been to render his work not only theoretically but likewise practically useful; and on that account, while he has spared no pains to reduce every part of grammatical formation and inflection to a comparatively small number of elementary principles, he has withheld many suggestions on points of minor importance which might have presented an artificial appearance. He trusts, therefore, that while his labours may not prove void of interest to the scholar already conversant with the language, they will render its acquisition an agreeable intellectual exercise for the learner.

Having thus described the principal features of his work, and having given in outline the general views of philology with which the grammarian of an individual language should enter upon his task, the author would esteem it desirable to state in what manner these views apply to the Hebrew as compared with other languages, and to particularize those parts of his present performance in which he supposes them to have been followed by happy results. But while he intends that the former topic shall occupy a place in the introduction to the second volume, he hopes that the latter will be rendered sufficiently obvious by an inspection of the work itself.

The author takes a most sincere pleasure in being able thus publicly to render his acknowledgments to his friend Mr. Wm. W. Turner, for his constant and essential aid in both the literary and typographical execution of the present work. And he cordially admits, that, should it be regarded as an acceptable addition to the valuable labours of American scholars in this department of philology, among which the grammar of Professor Stuart certainly ranks preëminent, a great share of the credit will be due to his friend. Indeed, without some degree of assistance the work could not have appeared at all for the present, as the author feels himself not yet sufficiently master of the English language to venture on such an undertaking unaided. At the same time he may be allowed the gratification of introducing to the literary public this young gentleman, whose great talents and extraordinary zeal for learning have enabled him, while in the daily practice of his profession as a printer, to make uncommon progress in philological pursuits, and will doubtless ere long insure him a favourable notice by means of an independent publication of his own.

To conclude, the author presents his work to the American public, as a slight testimonial of the warm feelings of gratitude which he entertains for the kind reception he has experienced in this the land of his adoption; and happy will he esteem himself, should it prove not entirely unworthy the acceptance of those to whom it is offered.

New-York University, February, 1838.

ADVERTISEMENT

TO THE SECOND EDITION OF THE FIRST VOLUME.

In preparing the Second Edition of this volume for the press, the Author and his friend Mr. W. W. TURNER have carefully revised it throughout. The numerous additions and improvements that have been made, while they are so incorporated with the original matter as to render it impossible to enumerate them, are still such as cannot escape the notice of the attentive student. It will suffice therefore to say that, though almost every page will bear evidence to our anxious desire to render the work still more worthy of the gratifying reception it has met with, the reader who wishes to see at once in what the changes principally consist, is referred to the inflection of verbs and nouns, the latter of which it is believed has been not a little simplified. It should be remarked that the original numbering of the sections has been adhered to as strictly as possible, so as to offer no impediment to the use of this volume with the second or with the Grammatical Analysis.

New-York, Oct, 1842.

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CRITICAL GRAMMAR

OF THE

HEBREW LANGUAGE.

BOOK FIRST.

ORTHOËPY AND ORTHOGRAPHY.

CHAPTER I.

THE LETTERS.

§ 1. The Hebrew character in use at the present day, and in which the oldest existing MSS. of the Bible are found written, is not only the same that was employed in the time of Jerome, viz. in the fourth and fifth centuries after Christ, but is even spoken of in the Talmud,* and still earlier in the Mishna,† by the name of כְּתָב אַשּׁוּרִית‡ *Assyrian writing*, as consisting of the Assyrian or Aramæan letters which they affirmed to have been brought by Ezra from Assyria on returning with his fellow-exiles from the Babylonian captivity. This character is likewise called by the writers in the Talmud כְּתָב מְרֻבָּע *square writing*, on account of its angular form, to distinguish it from the more flowing text in ordinary use, which they denominated כְּתָב עָגוּל *round writing*. This square hand is that which bears the greatest resemblance to the letters found on the Palmyrene monuments and in the Carpentras inscription.§ That it does not extend further back than the commencement of the Christian era, is proved from an inspection of the coins struck in the time of the Asmonean princes, the alphabet of which is called in the Talmud כְּתָב עִבְרִי,‖ i. e. *Hebrew writing* (*κατ' ἐξοχήν*), and has a greater similarity to the Samaritan and Phœnician.

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* T. B. Sanh., 21. b., 22. a. † Megilla, i. 8., ii. 1 : 2. Yadayim, iv. 5.

‡ The meaning of this word has been disputed. Rabbi Jonah advocates מְאַשֶּׁרֶת, rendering it שהוא מאושר באותיות *which is elegant in its letters*; others read מְיוּשֶּׁרֶת *proper* (*recta*, from יָשַׁר); Hupfeld derives it from אָשַׁר *to be firm*.

§ Kopp, Bilder und Schriften der Vorzeit, ii. p. 157. ‖ T. H. Megilla, 71. b.

§ 2. The ordinary Hebrew alphabet, consisting of twenty-two letters, is that exhibited in the following table, of which the first or left-hand division contains the letters, and their representatives in Roman characters; the second, their names in Hebrew and English; the third, the corresponding letters of the Samaritan and Rabbinic* alphabets; and the fourth, the numerical value attached to each letter.

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* A rounded form of that in ordinary use, and employed chiefly by Jewish printers in comments on the Scripture, notes to grammars, &c.

LETTERS AND THEIR REPRESENTATIVES.	NAMES OF THE LETTERS.	SAMAR. AND RABBIN. ALPHABETS.	NUM. VALUES.
א 'A	אָלֶף 'A'leph	𐤀 ﬠ	1
ב בּ Bh, B	בֵּית Bēth	𐤁 ב	2
ג גּ Gh, G	גִּימֶל Gímel	𐤂 ג	3
ד דּ Dh, D	דָּלֶת Dáleth	𐤃 ד	4
ה H	הֵא Hē	𐤄 ס	5
ו W	וָו Wāv	𐤅 ו	6
ז Z	זַיִן Záyin	𐤆 ז	7
ח Hh	חֵית Hhēth	𐤇 ק	8
ט Ṭ	טֵית Ṭēth	𐤈 ע	9
י Y	יוֹד Yōdh	𐤉 י	10
כ כּ ך Kh, K	כַּף Kaph	𐤊 כ ן	20
ל L	לָמֶד Lámedh	𐤋 ל	30
מ ם M	מֵם Mēm	𐤌 מ ס	40
נ ן N	נוּן Nūn	𐤍 נ ז	50
ס Ç	סָמֶךְ Çámech	𐤎 ס	60
ע 'H	עַיִן 'Háyin	𐤏 ע	70
פ פּ ף Ph, P	פֵּא Pē	𐤐 פ ף	80
צ ץ Ts	צָדֵי Tsādhé	𐤑 צ ץ	90
ק Ḳ	קוֹף Ḳōph	𐤒 ק	100
ר R	רֵישׁ Rēsh	𐤓 ר	200
שׁ שׂ Sh, S	שִׁין Shīn	𐤔 ש	300
ת תּ Th, T	תָּו Tāv	𐤕 ת	400

Powers of the Letters, and their Representatives.

§ 3. Before entering into details concerning the powers of the various letters, and the mode of representing them by Roman characters to be adopted in this work, it may be proper to state that the name of each letter is that of some natural or artificial object, of which name such letter is the initial. It has been maintained in addition, that the forms of the several letters were intended as imitations of the objects denoted by their names; but though a connection between the names and figures of some of the letters even in their present form can be traced, or at least imagined, the attempts made to prove it as existing throughout have signally failed. We shall accordingly enter into no discussion of this sort, but proceed at once to what is of far greater importance, viz. the powers of the letters, and their representatives.

א. This is the weakest of all the consonants, being produced by a nearly imperceptible compression of the throat during the passage of the air, and in this alone it differs from a vowel. It approaches in its nature to the light breathing of the Greeks, or the silent *h* in *hour*. On this account, and because of the strong resemblance it bears to the simple open vowel *a*, which takes its place in the European alphabets, we shall represent it when standing alone by that letter with an attached spiritus lenis, thus *'a*; but when, accompanied by a vowel, it commences a syllable, we shall denote it, for the sake of convenience and to avoid misconception, by the spiritus lenis alone.

בּ. This is properly a labial aspirate corresponding to the English *v*, and which for the sake of uniformity of notation we will represent by *bh*. Sometimes, however, this letter loses its aspiration, and to show this, a diacritical point is inscribed in its bosom (thus בּ), when it answers precisely to the English *b*, which we shall accordingly employ as its representative: and such is to be understood of all similar cases where no mention is made to the contrary.

גּ. The original power of גּ is that of a palatal aspirate corresponding to the soft aspirated *g* in the German word *sagen*; and which we shall represent by *gh*. When it loses the aspiration, a dot is inscribed, as in the preceding letter (thus ג), and then it corresponds in sound to the hard *g* in *give*. This is the original and appropriate distinction between the unpointed and pointed letter; though at the present day

and by Europeans the two sounds are generally confounded, or rather the aspiration is neglected, and the letter in all cases is pronounced like *g* simple.

ד. The letter ד has also two sounds, an aspirated, corresponding to the soft *th* in *thine;* and an unaspirated (marked דּ), which answers to that of the English *d*. This distinction, however, as in the case of ג, is now often improperly neglected in pronunciation.

ה. A rougher breathing than א; it corresponds exactly to the English *h* in *heat*.

ו. The weakest of the labials, produced by a very slight compression of the lips. Its sound is intermediate between that of *v* and the consonantal *w:* we shall represent it by the latter at the beginning and by the former at the end of a syllable.

ז = *z*.

ח. This is the strongest of all the gutturals, and is made by contracting considerably the aperture of the throat, whilst the air is forcibly expelled. It is equivalent to the German *ch* in the interjection *ach!* and will be represented by a reduplication of the English aspirate, thus *hh*.

ט = *t* will be represented by *ṭ* to distinguish it from תּ (which see below).

י. The weakest of the palatals, answering to the consonant *y* in *year*.

כ. The original sound of this letter is that of an aspirated *c* hard. It may be necessary to observe that the aspiration does not change the character of the sound of this letter farther than by softening it. It answers to the soft German *ch* in *ich*, by which combination it will in this work be represented. Upon losing its aspiration, a dot is inscribed (thus כּ), when it is equivalent to the hard *c* in *cap*. This distinction, although an exceedingly proper one, is not now universally observed, many pronouncing it like hard *c* in both cases. To avoid mistakes, we shall represent it, as is usually done, by *kh* and *k*.

ל = *l*; מ = *m*; נ = *n*.

ס = *s*, which for distinction's sake (see שׂ below) we shall denote by the French ç.

ע. The proper sound of this letter, so difficult of imitation by all but Orientals, approaches very nearly that of the aspirated ג, but is somewhat deeper, the former being produced in the back part of the cavity of the mouth, the latter in the throat. The impossibility of conveying an exact idea of it by description has given rise to different modes of pronunciation among Europeans. Thus the Seventy have

represented it alternately by a spiritus lenis, as עֲמָלֵק *Ἀμαλήκ*, עֶקְרוֹן *Ἀκαρών*; by a spiritus asper, as עֵלִי *Ἡλί*; and by the palatal *γ*, as עִיבָל *Γαιβάλ*, עֲמוֹרָה *Γομόῤῥα*. The Jews of Germany and Poland give it at the end of words a slight nasal sound, like the French *gn* in *campagne*, in order to distinguish it from א; though in the beginning they drop its sound altogether as they do that of the latter character: this method has been adopted in the German universities. The Portuguese Jews, and after them several seminaries of learning in this country, combine its proper sound of a softened *g* with the nasal at the beginning of words as well as at the end, thus עָמוֹד pron. *gnāmódh*. We shall represent it in all cases by the aspirate *h* with an added spiritus lenis, thus *ʾh*.

פ. A labial aspirate harder than ב and corresponding to the English *f*; which sound, for the sake of preserving uniformity of notation, we shall represent by *ph*. Upon losing its aspirate, a dot is inscribed, thus פּ = *p*.

צ = *ts* in *mats*.

ק. The strongest of all the palatals, and equivalent in sound to the English *k*. To distinguish it from כ (which see above), we shall represent it by *ḳ*.

ר. The rough French and Spanish *r*.

שׁ. The usual sound of this letter was that of the English combination *sh*, which in reading unpointed Hebrew is uniformly given to it at the present day. In certain words, however, it was pronounced somewhat softer and more like its cognate ס; and accordingly when the points were added (see § 12), this difference of sound was intimated by a diacritical point placed over one of its extremities, thus שׁ, שׂ, called *Shīn* and *Sīn*, and which we shall represent by *sh* and *s* respectively.

ת. Equivalent to the hard *th* in *think*. Its loss of aspiration, as in the other letters of its class, is denoted by an inscribed point (thus תּ), and then its sound corresponds to that of the English *t*.

§ 4. That the order in which the letters of the alphabet are now arranged is the same with that observed in ancient times, is obvious from its being found in several chapters of the Bible, the initial letters of whose verses stand in alphabetical order. These chapters are as follows: Ps. 34 (here the letter ו is wanting as the initial of a verse, but commences the latter clause of the fifth, whose initial is ה), 119, 145 (נ missing); Prov. 31, beginning at verse 10; Lam. 1, 2, 3, 4. (In the three last instances ע and פ are found transposed.)

§ 5. That feature of the system of Hebrew orthography (common to it with the rest of the Shemitish languages, excepting the Ethiopic) which most forcibly strikes the beginner, is the direction of the writing from right to left, contrary to the practice of Occidentals. Again, on running the eye down the column containing the letters of the alphabet, it will be perceived that several terminate in a thick horizontal stroke turning to the left. The whole of these, except ב which has a projection at the angle, vary their form when occurring at the end of a word: thus, כ, נ, פ, and צ, bend this stroke into a perpendicular direction—ך, ן, ף, ץ; while that of מ is continued till it reaches the opposite descending line, thus ם.* Another peculiarity of Hebrew writing and printing is that words are on no account suffered to be divided; and, as an expedient to fill out the lines, certain of the characters are written and cast broader than ordinary: those most in use for this purpose are א, ה, ל, ם, and ת. In manuscripts and old printed books it is very common to see a short line eked out with one or more letters of the succeeding word: these of course are not to be noticed in reading, as the word is invariably written in full at the commencement of the line which follows.

Classification of the Letters.

§ 6. The letters of the Hebrew alphabet being originally all consonants, i. e. representatives of articulate sounds formed by the movements of the organs of speech, they have very appropriately been divided by grammarians into five classes, according to the principal organs engaged in their production. In Hebrew, as in other languages, we

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* In Neh. 2: 13. the initial form of Mem is found at the end of a word, thus חֹמַ֣ת פָּרוּצִ֑ים; in Job 38: 1. נ occurs in the same situation, thus מִנַּ֣ו חַסְעָרָֽה; and in Is. 9: 6. ם is found in the middle, thus לְמַרְבֵּ֣ה: all of which have probably originated in errors of transcription. To the same source is to be ascribed the appearance of certain letters larger or smaller than the text, as וְכַנָּ֗ה Ps. 80: 16., בְּהִבָּרְאָ֑ם Gen. 2: 4; or above the line, as מִיַּ֥עַר Ps. 80: 14; or inverted, as בְּנָסְעַ֣ Num. 10: 35. To all these the fertile fancy of the cabalistic writers has attributed some mysterious import. Thus they assert that the small ה in בְּהִבָּרְאָ֑ם points to the concealed meaning, *He created them in a Hē*, i. e. He made the world like a snare, to which the shape of this letter is supposed to bear some resemblance, and from which there is no exit but by the narrow opening at one of its angles. To the righteous he gives the power of discerning this way of escape, but the wicked he blinds to their own destruction!

perceive that words upon undergoing some modification of their original meaning, as well as during the regular course of grammatical inflection, are liable to change certain of their letters into certain other letters. And on investigation we find that this takes place most commonly between those which belong to the same organ, they being only modifications of the same radical sound; and sometimes, though not so frequently, it occurs between those of organs situated the nearest to one another, as, for instance, between the gutturals and palatals: and hence the great utility of such a classification, as showing the reason of these mutations, and enabling us to retain them in the memory with greater ease. Accordingly they are divided as follows, the weakest of each organ being placed first, and the rest following in the order of their strength:

Gutturals,	א	,	ה	,	ע	,	ח	
Palatals,	י	,	ג	,	כ	,	ק	
Linguals,	ד	,	ת	,	ט	,	ל	, נ
Dentals,	ז	,	ס	,	ש	,	צ	
Labials,	ו	,	ב	,	פ	,	מ	

According to some, the liquid ר is to be placed among the gutturals, while others consider it as a dental.

§ 7. The letters may again be considered in another point of view, viz. as regards certain peculiarities attached to many of them, and the degree in which these peculiarities affect the forms of words. In this respect we shall separate them into two principal classes. The first class comprises what are called IMPERFECT letters; these again consist of the *quiescents*, so styled from their altogether losing the consonantal power in certain cases, and quiescing in a preceding or accompanying vowel; and the *gutturals*, which give rise to certain changes in the vowels in order to facilitate their enunciation. The second principal class contains those which, on account of their strength and freedom from change, are termed PERFECT letters; these are the *aspirates*, which are liable to lose their characteristic breathing, and become converted into *mutes;* and the *sibilants*, whose only peculiarity, if such it may be termed, is that of being occasionally transposed with or assimilated to the dental ת. The *liquids*, the chief peculiarities of which are that נ is subject to assimilation to the following letter, and that ר occasions vowel-changes analogous to those caused by the gutturals, may be placed as a minor and intermediate class by themselves. We will now give the whole at one view, arranging them as

before according to their respective degrees of strength, beginning with the weakest.

Imperfect,	א , ו , י , ה	Quiescents.
	א , ה , ע , ח	Gutturals.
	ל , ר , נ , מ	Liquids.
Perfect,	ב , פ , בּ , פּ	Aspirates & Mutes.
	ג , כ , גּ , כּ , ק	
	ד , ת , דּ , תּ , ט	
	ז , ס , שׁ , צ	Sibilants.

§ 8. All the words of the Hebrew language, with a few trifling exceptions, are capable of being reduced to roots of two or three letters each, which are augmented in the course of inflection by the addition of certain other letters. And this gives rise to a further division, into *radicals*, or letters which are found in the roots alone, and *serviles*, under which latter appellation are included all those which are also used in the formation of derivatives, and in the inflection of verbs and nouns. These servile letters, which constitute exactly one half the alphabet, are as follows, viz. א , ב , ה , ו , י , כ , ל , מ , נ , שׁ , ת ; and to aid the memory in retaining them, they have been formed into the technical expression אֵיתָן מֹשֶׁה וְכָלֵב *Ethan, Moses, and Caleb.**

* The forming of classes of letters into words and phrases in order to facilitate the recollection of them, is a common practice with Oriental grammarians. David Kimhhi in his Mikhlol (ed. Ven. 1545, fol. 33. a. 1.) gives the different expressions which the Jewish rabbis had exerted their ingenuity in forming out of the serviles. R. M'nahhem ben S'ruk has שמלאכתו בינה *for his work is wisdom;* R. Solomon ben Gabhirol, אני שלמה כותב *I Solomon do write;* R. M'rinus, שלומי אך תבנה *oh, establish my prosperity!* R. Aben Ezra (in allusion to his own name Abraham. See Gen. 17 : 5.), כשתיל אב המון *like a branch of the father of a multitude,* also שית לך אב המון *take to thyself the father of a multitude;* R. Moses Kimhhi משה כתב אלינו *Moses has written to us.* If the author might be allowed to exhibit his skill on such a subject, he would suggest the following, שְׁאַל חוֹן מְכָתָבַי *consult the riches of my book!*

CHAPTER II.

THE VOWELS.

§ 9. We have seen that the Hebrew alphabet consists solely of consonants, of which alone the whole orthographical system was in its origin composed; the vowels being left, as far as concerned the letters, without any provision made for their representation. This of itself constitutes a proof, if one were required, of the extreme antiquity of this venerable tongue. For the first and most obvious division of words is into syllables, which these letters were designed to represent; while their further subdivision into consonants and vowels, on account of the difficulty which attends the resolution of syllables into the elementary sounds composing them, is a process requiring a much deeper and more accurate investigation of the mechanism of language. Thus the syllable *bā* (Heb. בָּ) was originally regarded in the light of a single articulated sound; and it was not till considerable progress had been made in the investigation of the constituent elements of speech, that it was discovered to consist in reality of two sounds, namely, a *consonant*—formed by the unclosing of the lips, and a *vowel*—or mere continuous emission of the voice. The Sanscrit, Bengali, and Ethiopic alphabets are instances of the syllabic system carried to its highest degree of perfection: in all of them a syllable consisting of a consonant and a following short *a* is represented by the consonant alone; in the two former, when any other vowel is required, it is expressed by an additional character, and in the Ethiopic a slight variation in the form of the consonant is made to answer the same purpose.* The Hebrew alphabet, on the contrary, furnishes the mere outline or skeleton of a word, which is left to be filled up by the knowledge of the reader. Still the vagueness and obscurity which one would at first sight be disposed to attribute to such a system of verbal notation will not appear to us so great, if we take into consideration the homogeneous nature of the language, and the regular manner in

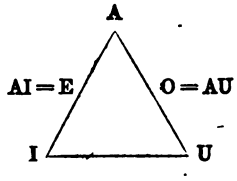
* The Cherokee alphabet, invented by the Indian Sequoyah, alias Guest, is also syllabic; but the characters employed by him to represent a given consonant as accompanied by different vowel sounds, bear no resemblance to each other. In this respect his alphabet is inferior to the Ethiopic.

which derivatives are formed from biliteral or triliteral roots contained within itself. In fact, so long as the language continued to be a spoken one, the inconvenience arising from the want of vowel characters could have been but trifling; and it was not until the Hebrew at length began gradually to fall into disuse that the deficiencies of the system attracted attention. For then doubts as to the proper pronunciation, and consequently of the meaning of words, grew of more and more frequent occurrence; and to remedy this defect, the literati of the nation, who had too much veneration for the sacred tongue (לְשׁוֹן הַקֹּדֶשׁ) to alter its orthographical system to such a degree as would be occasioned by the admixture of novel characters, took for the purpose of representing the principal vowels those consonants which from the weakness of their sound are most nearly allied to them. The consonants so taken were א, ו, and י: these were made use of to represent the vowels *a*, *u*, and *i* respectively; and from their office of guiding to the just pronunciation of words by supplying the place of vowels, they afterwards received the name of *matres lectionis* (אִמּוֹת לְמִקְרָא), i. e. *mothers*, or *sources*, *of* (correct) *reading*. That these are the chief vowel-sounds, of which the others are but intermediate modifications and combinations, and that the consonants thus selected as their representatives are those which bear to them the nearest affinity, we will presently undertake to demonstrate.

But before proceeding so to do, we will first explain the values which we shall give to the vowels of the English alphabet in the representation of Hebrew or other Oriental words in the course of the following work, and which it is necessary that the student should carefully impress upon his memory in order to attain a correct pronunciation. These then are as follows: *ā* will have the sound of that letter in the word *father*, and *a* its sound in *mar*; *ē* that of *a* in *mate*, and *e* that of *e* in *met*; *ī* that of *ee* in *feet*, and *i* that of *i* in *fit*; *ō* the sound of *o* in *note*, and *o* its sound in *not*; *ū* that of *oo* in *fool*, and *u* that of *u* in *full*.

§ 10. Of all the sounds of which human speech is composed that of the vowel *a* is the simplest and the most easily produced, it consisting of a mere emission of the voice through the unclosed lips; and on this account in most alphabets it ranks the first. 2. The vowel *i* is produced by the greatest horizontal dilatation of the mouth, or in other words, it is that vowel in the enunciation of which the oral aperture is extended longitudinally in the greatest degree. 3. The utterance of its opposite *u* is effected by the closest approximation of the corners of the mouth during the emission of the voice. The remaining vowel-

sounds are the intermediates of the three principal ones: thus the diphthongal vowel *e* holds a place between *a* and *i*, both of which sounds may be said to enter into its composition, whence it is frequently denoted both in English and French by the two conjoined, thus *fail, gait; maison, fraiche;* so too the diphthongal *o*, the medium between *a* and *u*, is represented in the latter tongue by a combination of its elements, thus *au, faux.** The whole five may be appropriately arranged in the manner following:



The vowels on the left side of the diagram are those produced by dilating and those on the right by contracting the orifice of the mouth in a horizontal direction. The vowels placed furthest from *a*, viz. *i* and *u*, are thus modified in the greatest degree; and those placed half-way between the simplest vowel and each of its extremes are less so, being something between the simplest and the most highly modified forms, and partaking of the nature of both.

§ 11. The vowels, like the consonants, may be classed according to

* That *ē* is in reality a compound of *a* and *i*, and *ō* of *a* and *u*, is most clearly shown in the vowel-changes of the Sanscrit language, in which *e* and *o* have each only a single character, because as compound or diphthongal vowels they are always to be considered long; while the other vowels have each two letters to represent their two sounds, long and short. And whenever *e* and *o* are to be resolved into their constituent parts, *e* becomes *ay*, and *o* changes to *aw*: thus, for example, *nē* with *ana* becomes *nayana*; and *bō* with *ati* becomes *bawati*: and *vice versâ*, when *a* at the end of a word concurs with *i* at the beginning of the following, it becomes *ē*, and *a* followed immediately by *u* becomes *ō*; thus *wala* with *ishti* becomes *walēshti*, and with *ushtra* becomes *walōshtra*. The same cause has produced in Greek a phenomenon directly the reverse. In that language *e* and *o* have each a long and a short character, while the remaining vowels have only one. The vowels *α*, *ι*, and *υ*, may denote either a long or short sound as occasion requires; but as the diphthongals *e* (*η*) and *o* (*ω*) were in all probability at first uniformly pronounced long, it was considered necessary, when in the course of time they acquired in certain cases a briefer sound, to invent additional characters (*ε* and *o*) for its notation. It may be worthy of mention, that in the Gothic Gospels of Ulphilas the Greek vowels *ε* and *o* are respectively represented by *ai* and *au*.

the organs by whose agency chiefly they are produced: thus *a*, which is made by a rough breathing through the throat, properly belongs to the gutturals; *i* and its modification *e*, made by pressing upwards the root of the tongue against the roof of the mouth, may be called palatal vowels; and *u* and *o*, which are produced by a close approximation of the lips to each other, though without touching, are labials. In these three vowels lie in a manner concealed the sounds of the corresponding three weakest consonants of the same organs, which will at once be made to appear by pronouncing them in rapid succession with another vowel: thus the sounds of *ia, ie, iu,* pronounced quickly are equivalent to *iya, iye, iyu* respectively; and in like manner *ua, ue, ui* = *uwa, uwe, uwi;* and under each of these heads are to be arranged their modifications, which partake of the same nature in a minor yet still perceptible degree, thus, *ea, eo, eu* = *eya, eyo, eyu,* and *oa, oe, oi* = *owa, owe, owi,* though the consonants are here not so strong as those produced in passing over from those vowels (viz. *i* and *u*) which bear to them the greatest analogy. The reason is, that in pronouncing *i* and *u* the organs of speech are so near the position required for the pronunciation of *y* and *w* that they cannot quickly assume another shape without making those sounds heard. This view of the subject affords we think a satisfactory solution of the fact that the letter ו so frequently coalesces or loses its consonantal power in the sound of *u* or *o*, and that ו in like manner quiesces in a preceding *i* or *e*. The letter א bears in its nature such a strict resemblance to the simple open vowel *a*, that it does not require, and in fact scarcely admits of a separate explanation.*

* If proofs of the soundness of the theory we have advanced were desired, they are to be found in abundance in almost every language, whether Oriental or European. We will select a few of the most striking. In Arabic the three principal vowels are the only ones which have a sign devoted expressly to their representation: thus *a*, *i*, and *u* are denoted by *fatha* (ـَ), *kesra* (ـِ), and *dhamma* (ـُ), though the two latter are likewise employed to represent their respective modifications, and these three signs have their corresponding quiescents as in Hebrew, viz. ا = א, ى = י, and ﻭ = ו. In Sanscrit the semivowel (the concealed consonant residing in a vowel, and which on the resolution of that vowel into its elements makes its appearance) of *i* is *y*, and of *u* is *w*. And the same fact is observable if we turn our attention nearer home: thus, the Latin *i* at the commencement of a syllable when followed by a vowel had, and on the continent of Europe still generally retains, the consonantal power of the English *y* or Hebrew י; in like manner *u* was employed both for *w* (ו cons.)

Having thus shown that the fundamental vowels are *a*, *i*, and *u*, and that to these the weak consonants א, י, and ו bear the closest relation, and were therefore with great propriety employed to represent them, we will now explain the signs by which the whole of the vowel-sounds in Hebrew came afterwards to be denoted.

Vowel-Signs.

§ 12. The contrivance above detailed, of representing the principal vowels by means of their homogeneous consonants, useful as it was at the time, could answer its intended purpose only while the language continued to be studied as a living one; but when it fell by degrees into still greater disuse, till at last it was no longer spoken, the new doubts and difficulties which continued to arise respecting the correct manner of reading it were removed by the gradual introduction of vowel-marks, and also of diacritical points distinguishing the different sounds of the same letter. In this manner the existing system was completed about the seventh century of the Christian era.

The following are the signs that denote the vowel-sounds, of which in Hebrew there are ten, five long and five corresponding short ones, together with their powers and names.

Long.				*Short.*	
Name.	Power.	Fig.	Fig.	Power.	Name.
קָמֶץ Ḳaméts.	*ā*	ָ	ַ	*ă*	פַּתַּח Páttahh.
צֵרֵי Tsēré.	*ē*	ֵ	ֶ	*ĕ*	סְגוֹל Ceghól.
חִירִק גָּדוֹל Hhírik Gadhól.	*ī*	ִי	ִ	*ĭ*	חִירִק קָטוֹן Hhírik Ḳatón.
חוֹלֶם Hhólem.	*ō*	וֹ	ָ	*ŏ*	קָמֶץ חָטוּף Kaméts Hhaṭúph.
שׁוּרֶק Shūréḳ.	*ū*	וּ	ֻ	*ŭ*	קִבּוּץ Ḳíbbuts.*

§ 13. The forms of these signs, which are made up of short strokes and dots, appear to be entirely arbitrary. Long *a* is denoted by a horizontal stroke under the middle of which a dot is placed, thus (ָ)

and *u* (וּ); e. g. *iam*, pron. *yam* = *jam*; *nauis* (from *naus*), pron. *nawis* = *navis*. The twofold power of the English *w* and *y* must occur to the mind of every one.

* Their names are derived partly from the manner in which they are pronounced, and partly from their figure: thus, Kamets signifies *contraction*; Pattahh, *opening*; Tsere, *breaking*; Ceghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets Hhatuph, *short kamets*; Shurek, *hissing*; Kibbuts, *compression*. See next note.

(in printed books, however, and often in writing, this dot is converted into a vertical stroke, and connected to the horizontal one like the figure in the table we have just given); short *a*, by the horizontal stroke alone; long *e*, by two dots in a horizontal direction; short *e*, by the preceding, with an additional dot placed under and between them; long *i*, by a single dot, followed by its homogeneous semi-vowel י; short *i*, by the dot alone. All the preceding signs are placed *beneath* the letters to which they are attached. The vowel long *o* is denoted by a dot placed *over* the *left* edge of the consonant to which it belongs, as in the word תֹּהוּ *tōhū*; by which position it is distinguished from the accent R'bhi^a'h, which consists of a dot placed over the *centre* of a letter (§ 49). It is on this account also that Hholem is in general accompanied by its homogeneous semi-vowel ו, which accordingly is to be considered as a part of the Hholem, though not an essential one: so that a word may be written fully with it, as קוֹטֵל; or it may be omitted, as קֹטֵל. When ו should be employed with Hholem, and when not, cannot in all cases be determined with certainty; the following rules, however, for its omission have been given by Ben Zebh, in his 'Talmudh Lashon 'Hibhri.' Hholem is not to be accompanied by ו, 1st, when the letter bearing Hholem has likewise an accent, e. g. קָדֹשׁ, יָדֹשׁ (for then it cannot be mistaken for R'bhia'h); 2d, when Hholem is followed by one of the letters א, ה, or ו, e. g. רֹאֶה, כֹּהֵן, הֹוֶה (to prevent the concurrence of too many weak letters); 3d, when followed by שׁ, so that its diacritical point coalesces with the dot Hholem, e. g. מֹשֶׁה, נֹשֶׁה; 4th, when two Hholems come together, e. g. מָאוֹרֹת, אֹרֹת, תֹּרֹת (for the same reason as Rule 2d, i. e. not to increase the number of serviles in a word); 5th, when the second and third radical letters have been contracted into one, e. g. כֹּל, עֹז, דֹּם (lest the ו should be mistaken for a radical). Yet the student must be reminded that in the application of these rules there is considerable uncertainty; for, though in general they will be found to accord with the facts, the contrary is frequently the case. Short *o* is denoted by the same figure as *ā* (to distinguish it from which, see the directions given § 24); long *u*, by a dot placed in the bosom of ו (for the manner of distinguishing it from a point called Daghesh, whose position is also in the bosom of a letter, see § 26 et seq.); short *u*, by three dots placed obliquely in a straight line.*

* As it probably may interest some of my readers, I will give in brief the celebrated Aben Ezra's theory of the vowels contained in his grammatical work

Combination of Consonants and Vowels.

§ 14. We have now given the characters representing all the sounds in Hebrew, whether consonants or vowels. In the Occidental lan-

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entitled Cepher Tsahhoth, 'The Book of Elegance.' The opening is so curious that it must be quoted in his own words: בעבור שנבראת נשמת האדם בצלם אלהים ׀ ידמו מעשיה אל מעשיו. וחנה סוד כל התנועות על שלש דרכים ׀ התנועה האחת מחמוצק ׀ שהיא כנקודה בתוך עגולה ׀ וזאת תנועת האויר והאש ׀ שהיא תנועה מלמטה אל מעלה ׀ כי הארץ אמצעית בתוך הגלגלים ׀ ומוצקה היא מוצק גלגל המזלות ׀ והתנועה השניה אל המוצק ׀ וזאת תנועת המים והארץ ׀ שהיא תנועה מלמעלה למטה ׀ והתנועה השלישית סביב המוצק ׀ וזאת תנועת הגלגלים ׀ שהיא תנועה לא למעלה ולא למטה ׀ וכאשר חפשתי דברי התנועות הנקראות שבעה מלכים ׀ מצאתי המוסדים מהן הם שלשה ׀ חוֹלֶם וְחִירִק וּפַתַח גְּדוֹל ׀ והארבעה הנשארים מורכבים מאלה i. e. "As the souls of mankind were created in the image of God, therefore their actions resemble his; thus the secret of every motion is in three directions: The first motion is *from* the centre, which is like the point in a circle; this is the motion of air and fire, which is from below upwards; for the earth is the centre of the celestial bodies, and her centre is the centre of their orbits. The second motion is *towards* the centre; and this is the motion of water and earth, which is from above downwards. And the third is *around* the centre; and this is the motion of the celestial bodies, which motion is neither upwards nor downwards. And as I was examining the vowel-sounds which are called the Seven Kings (i. e. Hholem, Hhirik, Pattahh, Kamets, Shurek, Kibbuts, and Ceghol), I found that they are grounded on the following three, viz. *Hholem*, *Hhirik*, and *Pattahh*, and the other four are compounded from them." He then goes on to say, "1. The vowel *Hholem* is an elevated tone (וחנועת החולם למעלה), and is accordingly expressed by a dot above the letter, and always over the end of it, as in the word הוֹדוּ, in order that it may not be confounded with the accent R'bhi^{a}h, which is also a dot above the letter, but placed in the middle. It derives its name חוֹלָם from the root חָלַם *to be strong*, as in the word וַתְּחַלְּמֵנִי Is. 38 : 16. By some this vowel is called מְלֹא פּוּם (פּוּם Chald. for פֶּה *mouth*) *full mouth;* because in pronouncing it the mouth appears to be full. 2. The vowel *Hhirik* is a depressed tone (וחנועת חירק למטה), represented by a dot under the letter; its name חִירִק is derived from the root חָרַק *to gnash;* because in uttering it, one appears to gnash with the teeth (!). 3. The vowel-sound of *Pattahh* is neither exalted nor depressed, but is an intermediate broad sound. Its figure is therefore a horizontal line drawn under the letter. Its name is derived from the root פָּתַח *to open*, because it is produced by an opening of the mouth. The reason why it is placed beneath rather than above the consonant to which it belongs, is that it may thus be distinguished from the mark Raphe, which is placed over the בגדכפת letters to show when they are to be aspirated (§ 45). 4. The vowel-sound *Kamets* is the intermediate tone between Hholem and Pattahh, whence its figure is composed of those of Pattahh and Hholem, thus (ָ), which were afterwards connected in the present manner (ָ). (According to the opinion of Aben Ezra, Kamets differs from Pattahh in the length and also in the quality of its sound; the former being

guages these are written in one continuous line; but in the Shemitish tongues the consonants alone are placed in the line, and the signs for the vowels long and short are inscribed above or below those consonants to which they are to be read, e. g. long בָּ *bā*, בֵּ *bē*, בִּי *bī*, בֹ *bō*, בּוּ *bū*; short בַ *ba*, בֶ *be*, בִ *bi*, בָ *bo*, בֻ *bu*. When a vowel is followed by one of the letters א, ה, ו, י, technically termed *'Eh'wi* letters (אֶהְוִי *I will be*), without a vowel of its own, which letters as before stated sometimes lose their consonantal power (§ 7), the following rules are to be observed: א, being the weakest of all the consonants, when preceded by a vowel merely lengthens such vowel and rests in it, thus בָּא *bā*, בִּא *bī*, &c., and the same is the case with ה; but ו and י can quiesce only in their respective homogeneous vowels *o*, *u*, and *i*, *e*, which they were once employed to represent (§ 9), thus בֹּו *bō*, בּוּ *bū*; בִּי *bi*, בֵּי *bē*; for when preceded by any other vowel, ו retains its power of a labial consonant, and י makes with it a diphthong, thus בַּי *bai*, בֹּוי *boi*, בּוּי *bui*.

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pronounced by him like *a* in *all*. But as the analogy of the remaining long and short vowels, as well as that of the other Shemitish tongues, not one of which has this sound, gives to the vowel Kamets that of long *a* simply, we have considered it as differing from Pattahh in quantity alone). 5. *Shurek*. Its sound, compounded of those of Hholem and Hhirik, is denoted by a dot in the middle of a letter, and, lest it should be taken for Daghesh, which is likewise a dot in the middle of a letter, it is always accompanied by its semi-vowel ו. The reason of its being placed in the middle is that its sound is a compound of Hholem which is above, and Hhirik which is below. (This sound between *e* and *i* is still retained in the pronunciation of Shurek by the Polish Jews, which strongly resembles that of the French *u* in *une* or the German *ü*; thus, for instance, the word בָּרוּךְ is pronounced by them *barüch*). 6. The corresponding short *u* is expressed by three dots; one of them taken from Hholem, another from Hhirik, and the third from the middle of ו (scil. Shurek!). 7. *Tsere*. Its sound, like that of Shurek, is composed of Hholem and Hhirik; but this sound, *e*, is nearer to *i*, while that of Shurek is nearer to *o*. It is expressed by two points, one from Hholem and the other from Hhirik, which, for the sake of distinguishing them from Sh'wa, which consists of two dots one above the other, are placed in a horizontal direction. (His opinion of the power of this vowel may be the reason why the Polish Jews of the present day pronounce Tsere like the diphthong *ai*; thus אֱמֶן is according to them to be read *āmāin*). 8. *Ceghol* is a compound of Tsere and Pattahh, and is pronounced as in the East (i. e. like *ai* in *fair*). Its sign consists of the two dots of Tsere, and one in the middle of them, which represents the centre; that denoting, as I have already stated, the vowel-sound Pattahh" (!).

EXAMPLES.

אָ	בֵּ	גִּי	דוֹ	הֵי	וּ	כֶּא	מָה	מַי	נוּא	פֹּה
ʾā	*bē*	*gī*	*dō*	*hū*	*hhē*	*kē*	*mē*	*mai*	*nū*	*pō*

אָבְהָ	בָּרָא	רַחַי	גֵּלֵה	תּוֹעֵבוֹת	הוֹחַ	תּוֹכַחַת	שִׁירוֹ
ʾābhā	*bārā*	*rahhai*	*gēlē*	*tōʾhēbhōth*	*hōwḥ*	*tōkhahhath*	*shīrō*

בָּארָה	מֵאלֵה	רֵאשֵׁה	קְאֹרוֹ	דִּילֵי	חִימֵי	אָלַי	גָּלוֹי
bārā	*mēlē*	*rīshē*	*ḳōrō*	*dīlē*	*hhīmē*	*ʾālai*	*gāloi*

בָּרָלָה	קְצִירוֹ	קְדֵלוּ	מֹשָׁבָה	מְרָאשֵׁיהֶם	אָלֵנוּ	אָנוֹכִי
kārēlā	*kētsīrō*	*ḳōdhēlū*	*mōshēbhā*	*mērāshēhem*	*ʾālēnū*	*ʾānōkhī*

בְּסוֹרָה	רֵאשׁוֹנֵינוּ	בֵּירוּשָׁלַמְנוּ	קוֹבֵלְמוֹרֵהוּ	פֹּקֵדְירֹאשַׁי
bēçōbhā	*rēshōnēnū*	*bērūshālāmēnū*	*ḳōbhēlāmōrēhū*	*pōḳēdhīrōshai*

CHAPTER III.

SYLLABICATION.

§ 15. In Hebrew no syllable consists of a vowel alone, or commences with one: so that every syllable must begin either with one consonant, as בָּ *bā*, or with two, as בְּרָ *b'rā*; but never more than two, which would be contrary to the Oriental ideas of euphony. Syllables are divided according to their terminations into *simple* and *mixed*. A syllable is called *simple*, when its vowel is employed merely in uttering the consonant to which it is attached, and which it needs not leave in order to give utterance to another consonant, at the end of the same syllable; so the instances בָּ and בְּרָ given above. A syllable is *mixed* whose vowel is compelled to leave quickly the consonant to which it belongs, in order to enunciate and be lost in a succeeding one in the same syllable, as קַל *ḳal*, קְטַל *ḳ'tal*; for here the *a* (ַ) cannot remain with the ק or ט under which it is written, but must hasten from it to express the ל, which is destitute of a vowel of its own.

§ 16. *a.* From what we have said, it will be easily comprehended, 1st. That *the vowel of a simple syllable must be long*, for it does not pass over to, and become absorbed in, a following consonant, but remains with its own; and *vice versâ* that a long vowel always helps to form such a syllable. 2dly. It is evident that *the vowel of a mixed syllable must be short*, as it becomes lost in the following consonant; and on the other hand, a short vowel invariably forms part of a mixed syllable.* Thus in the word בָּרָא we have two simple syllables and two long vowels; while in קָטַל, the first, a simple syllable, has a long vowel,—and the second, a mixed syllable, has a short one.

b. And hence it ensues, that if in the course of inflection a mixed is converted into a simple syllable, the short vowel of such syllable must as a general rule be changed into its corresponding long one, e. g. הַזְּקֵנִים, which by the rejection of י becomes הַזְּקֵנִם; and in like manner the changing of a simple into a mixed syllable causes the long vowel to be replaced by its corresponding short one, e. g. קָמָה *she stood*, קָמְתְּ *thou stoodest*. We have said that this mutual interchanging of long and short vowels takes place between those which correspond to each other; we may here observe that to this there are exceptions, which will be stated in the sequel.

SH'WA.

§ 17. As a syllable in Hebrew may begin or end in a consonant without a vowel, a sign has been invented to accompany such letter, in order to certify the reader that no vowel has been omitted through mistake. This sign consists of two vertical dots (ְ) called *Sh'wā* (Heb. שְׁוָא *emptiness*). It is placed under all initial and medial letters which have no vowel of their own, with the exception of the quiescents. As final consonants are almost always vowelless, it has not been considered requisite to affix this mark to any of them, except the letter ד (which appears also with the vowel (ֲ)), together with ת servile, and the finals of some verbal forms in which the penultimate letter also has Sh'wa.

§ 18. Since no consonant can be uttered without the aid of a vowel, every one which is not accompanied by a vowel of its own is to be pronounced by means of the one attached to the preceding or following

* The only apparent exceptions to these rules arise from the introduction of an accent. See § 55.

consonant. Thus, if the *initial* letter of a word be destitute of a vowel, as the ק in קָטַל, it must be expressed by means of that attached to the second; if, again, the *final* consonant have no vowel of its own, as is the case with the ל of the same word, the vowel preceding it, which is here (ַ), enables it to be pronounced. And one or the other of these means is resorted to in the case of *medial* consonants occurring without a vowel: in the word קָטְלָה, for example, the pronunciation of ט may be effected by the help of either the preceding (ְ), thus *ḳoṭ-lá*; or that which follows, *ḳā-ṭ'lá*. When a consonant is enunciated by means of the vowel which goes before it, the sign (ְ) is called *Sh'wa quiescent* (שְׁוָא נָח); when by the help of that which follows, it is termed *Sh'wa mobile* (שְׁוָא נָע). The question, whether a consonant so situated is to be pronounced by the aid of the preceding or of the following vowel, is answered by the rule in § 16 for distinguishing simple and mixed syllables: for when the vowel immediately preceding a medial consonant with Sh'wa is short, the consonant must be read with it, in order to complete the syllable; and when the preceding vowel is long, as that syllable is thus rendered perfect, the consonant will go to the succeeding one. Or in other words, when Sh'wa is preceded by a short vowel, it is quiescent, as יִקְטֹל *yiḳ-ṭól*, מַקְטִיל *maḳ-ṭíl*; and when by a long one, it is mobile, in which case we shall represent it by an apostrophe, as קוֹטְלָה *ḳō-ṭ'lá*, יִקָּטְלוּ *yiḳ-kā-ṭ'lú*.*

§ 19. Besides the rules given above, there are some others requisite to be known before we can in all cases make the necessary distinction between these two species of Sh'wa:

1. If two Sh'was concur in the middle of a word, as in יִקְטְלוּ, the first is quiescent, and is in consequence to be read with the vowel preceding it; while the second is mobile, and must be expressed with the assistance of the following vowel. For two vowelless consonants at the beginning of a syllable cannot be expressed by Oriental organs (§ 15), neither can they at the end of one without considerable effort: it is true that at the end of words this cannot be avoided; but in the middle it can, and accordingly is, viz. by attributing them to separate syllables.

2. If a letter with Sh'wa in the middle of a word is by the influence of the sign called Daghesh forte (see § 27) to be pronounced double, such letter is considered as consisting of two, each accompanied by

* The accents of course exert the same influence on Sh'wa which they do on the syllables. See § 55.

Sh'wa; thus קְטָלָה is equivalent to קָטַלְתָּה, and will accordingly come under the preceding rule.

3. If a letter with a subscribed Sh'wa be immediately succeeded by a similar letter expressed in writing, this Sh'wa must be made audible although preceded by a short vowel; which is done in order to give greater distinctness to the reduplication: thus הַלְלוּ is to be read *ha-l'lú*, not *hal-lú*; and so הִנְנִי pron. *hi-n'ní*, צִלְלוּ pron. *tsi-l'lú*.*

COMPOUND SH'WA.

§ 20. The Sh'wa of which we have just spoken is called *simple Sh'wa* (שְׁוָא פָּשׁוּט), and may be placed under any letter of the alphabet

* As we have already observed, these Sh'was quiescent and mobile were originally intended, and are accordingly to be considered, merely as signs to certify the absence of a vowel; for they are by no means short vowels, as some grammarians have asserted. This idea of theirs probably had its origin in the fact that two initial perfect consonants, as for instance those in the words בְּנִי and שְׁמַע, cannot readily be pronounced without a slight intermediate breathing, thus *b'nī*, *sh'ma'h*; but when we reflect that this difficulty still exists whether a Sh'wa be written or not, and that the sign (:) still remains the same, and is employed for the same purpose, viz. to show the absence of a vowel, whether occurring at the beginning or end of a syllable, we cannot fail to perceive the erroneousness of the supposition which attributes to it different powers and uses according to its place in a word. This is further corroborated by the uniform manner in which the signs corresponding to Sh'wa are employed in the Arabic, Persic, Sanscrit, Bengali, &c., in which languages they in no instance represent a vowel-sound, however short. And again by the statement of Aben Ezra (Cepher Tsahhoth 3. a.), and of D. Kimhhi (Mikhlol, 48. b.) relative to the manner in which Sh'wa mobile was pronounced by the school of Tiberias: wherein he affirms that when occurring before one of the guttural letters, they gave it the same vowel-sound as that by which the guttural was accompanied; thus יְאַבֵּד they pronounced *y^{a}abbédh*, בְּאֵר *b^{e}ēr*, דְּעִי *d^{i}'hī*, בְּעוֹר *b^{o}'hōr*, קְחוּ *k^{u}hhū*; before ה they gave it the sound of *i*, thus יְהֹוָה *y^{i}yāhhél*, יִרְמְיָהוּ *yirm^{i}yáhū*; and before any other letter, that of the vowel *a*, thus כְּלָלָה *k^{a}lālá*, גְּבָרִים *g^{a}bhārīm*, גְּלִילִים *g^{a}līlīm*. This practice appears to have arisen from a difficulty they experienced in enunciating a consonant unless immediately followed by a vowel-sound, and hence when there was no peculiarity in the succeeding letter which could exert an influence in determining the vowel to be taken, they chose the simplest open vowel *a*; when the succeeding letter was ה, they gave to that with Sh'wa its homogeneous vowel *i*; and when a guttural, which from the tenuous quality of its sound does not present the same effectual barrier between two vowels as one of a stronger texture, they substituted a vowel the same as that taken by the guttural. And this, as we have said, constitutes an additional proof of the truth of our assertion, that Sh'wa is not a vowel; for were such the case, with what propriety could it have been exchanged for any other which convenience might suggest?

destitute of a vowel, whether occurring at the beginning or in the middle of a word, except the gutturals א, ה, ח, ע, and ר. For if one of these letters appear in a situation in which another would receive the sign denoting the absence of a vowel, i. e. simple Sh'wa,—in order that it may not on account of its weakness be indistinctly pronounced, or remain altogether unheard, it will have a very brief vowel-sound; and this is represented by a short vowel connected to Sh'wa, which latter in such case is analogous to the mathematical sign −, while the vowel-mark stands in the place of a positive quantity: thus 2 − denotes a quantity less than 2; so (ֶ) represents a shorter vowel-sound than (ַ) alone. This is termed *compound Sh'wa* (שְׁוָא מָרְכָּב).*

§ 21. Of the five short vowels given in § 12, only the following three are employed in this manner, viz. (ַ), (ֻ), and (ָ). Thus,

Fig.	Repr.	Name.
(ֲ)	ă	חָטַף פַּתַח Hhaṭéphṭ Páttahh (or Sh'wa Pattahh).
(ֳ)	ŏ	חָטַף סְגוֹל Hhaṭéph Ceghól (or Sh'wa Ceghol).
(ֵֽ)	ŏ	חָטַף קָמֵץ Hhaṭéph Kaméts (or Sh'wa Kamets).

The reason why only these three vowels have been adopted to form compound Sh'was will appear from the following considerations. The gutturals admit of being accompanied by any vowel whatever; but when it is not necessary in order to determine the form of the word that they should take one of the other vowels, they prefer their homogeneous vowel *a* of the same organ, or at least one of its modifications *e* and *o* (§ 10). Now as the short vowel-sounds denoted by the compound Sh'was were given to the gutturals for the purpose of facilitating their enunciation, and have little to do with the characteristic forms of words, it is natural to conclude that such vowels alone would be

* To this general rule of giving to vowelless gutturals a compound Sh'wa, there are some exceptions: thus ח, which of all the letters of this class has the strongest sound, is not unfrequently accompanied by Sh'wa simple, as יַחְבֹּץ, יַחְזֵק; with ה and ע this is but seldom the case, as גָּבְהָה, דְּרָעָנוּ; and with א very rarely, it being the weakest of all, as נְאָדָר. These anomalies have in all likelihood arisen from a want of exactness in carrying out the system; to which cause may likewise be attributed the appearance of compound Sh'was with other than guttural letters, as וְזָהָב Gen. 2: 12., וְשָׁקָה Gen. 27: 26., לְקָחוּ Gen. 2: 23., שְׁבָלִי Zech. 4: 12. (which the K'ri notices), כְּגָרוֹת Josh. 11: 2., where they are irregularly employed probably to show that the Sh'wa is mobile.

† חָטַף *snatching*, Chald. act. part. from חָטַף *to snatch*.

received into their composition as are consonant to the nature of the gutturals.

§ 22. From what we have said, it will be perceived that it is nearly a matter of indifference which of the compound Sh'was is employed in a given case, whence we have עָמְדוֹ *ʿomᵊdhō*, אֱמוֹר *ʾomᵊr*, אֳנִי *ʾonī*; though when not occurring at the beginning of a word, that compound Sh'wa is in general preferred which is similar to the vowel preceding it, e. g. הַעֲמִיד *haʿamᵊmídh*, הֶעֱמִיד *heʿemᵊmídh*, הֹעֳמַד *hoʿomᵊmádh*.

PATTAHH FURTIVE.

Pattahh Furtive (פַּתַּח גְּנוּבָה) is the name given to a short *a* placed under a vowelless guttural letter at the end of a word or syllable when such letter is preceded by any other vowel than *a*; in which case a difficulty is experienced in passing directly from such vowel-sound to the enunciation of the guttural, and consequently a short and homogeneous *a*-sound (see § 21) *steals in*, as it were, to aid in expressing the guttural: thus the word רוּחַ will naturally read *rūᵘhh*; and this is accordingly denoted in writing by placing under the guttural a *Pattahh*, which is to be pronounced before its guttural, thus רוּחַ. This however takes place only with the strong gutturals, which refuse to coalesce with a preceding heterogeneous vowel, as ע, ח, and ה; thus רָקִיעַ *rāḳīᵉʿh*, מִזְבֵּחַ *mizbēᵃhh*, גָּבֹהַּ *gābhōᵃh*; for the weak gutturals, א and ה simple, lose their sound altogether in such case, and quiesce in that of the preceding vowel (§ 14). Hence Pattahh furtive is employed only when a strong guttural is preceded by a heterogeneous vowel, that is, another than *a*; for with that vowel it readily coalesces, so that none other is needed for the purpose of facilitating its enunciation. The only exception is when the guttural is followed by another vowelless letter; for then it still takes Pattahh furtive, in order to assist the enunciation of the final letter, although preceded by the vowel *a*, e. g. שָׁמַעְתְּ pron. *shāmáᵉʿht*.

KAMETS HHATUPH.

§ 24. 1. To be enabled to distinguish between the long vowel Kamets, or long *a*, and the short vowel Kamets Hhatuph (קָמֶץ חָטוּף *snatched Kamets*, so called on account of its brevity), or short *o*, both

of which have the same figure (ָ), it is necessary to consult what was said (§ 16) respecting the relative connection existing between vowels and the syllables formed from them, viz. that a long vowel requires by its nature to make a simple, and a short vowel a mixed syllable. This is the leading principle which determines what vowel the sign (ָ) represents: for whenever (ָ) is followed by a letter with a vowel of its own, it makes in consequence a simple syllable (§ 15), and stands for the vowel *ā*, e. g. קָטַל, מְלָכִים, pron. *ḳāṭál, m'lāchím;* but when it is followed by a letter bearing Sh'wa quiescent, it makes with such letter a mixed syllable, and denotes the short vowel *ŏ*, e. g. חָכְמָה *hhŏkhmá*, אָכְלָה *'aᵉkhŏlkhá*, קָדְשִׁי *ḳŏdhshé*. When however (ָ) is followed by (ְ) in the middle of a word, a question arises, whether (ָ) is Kamets (*ā*), and the letter with Sh'wa—which in that case is mobile—to be read to the following syllable, thus קָטְלָה *ḳā-ṭ'lá;* or whether it is Kamets Hhatuph (*ŏ*), and the Sh'wa—then quiescent—to be read to the syllable containing (ָ), thus קָטְלָה *ḳŏṭ-lá*. This case is generally decided by the sign Methegh (see § 63): viz. when (ָ) is accompanied by Methegh, it is long, and forms a simple syllable, thus קָטְלָה *ḳāṭ'la;* and when unaccompanied by this sign, it is short, e. g. חָכְמָה *hhŏkhmá*, קָרְבָּן *ḳŏrbán*.

2. From these rules the following cases are to be excepted: A (ָ) which has been derived from Hholem is to be read as short *o*, although followed by a consonant with a vowel of its own; such (ָ), being in the antepenult, takes Methegh, both on account of the accent on the ultimate (§ 64), and to enable the short vowel to make a simple syllable: e. g. קָדֹשׁ plur. קְדֹשִׁים *ḳŏdāshím*, שָׁרֹשׁ plur. שְׁרֹשִׁים *shŏrāshím*. And so of a (ָ) which has arisen from Sh'wa in consequence of a following (ֵ), and which is accompanied by Methegh, according to § 63. *b*., e. g. לְחָלְיִי for לְחֳלִי.

§ 25. 1. When (ָ) occurs in the ultimate making a mixed syllable, its quantity is decided by the position of the accent: viz. if it receives the accent itself, it is Kamets, or long *a*, which the accent enables to make a mixed syllable (§ 55), e. g. דָּבָר *dābhár*, מִשְׁכָּן *mishkān*, שָׁת *shāth;* but if it does not receive the accent, it must be Kamets Hhatuph, or short *o*, from Hholem (וֹ), e. g. כָּל־ *cŏl*, וַיִּרְעֵם *wayyárŏm*, from כֹּל, רוֹם. 2. In the beginning or middle of a word, (ָ) followed by a letter with Daghesh forte—which is equivalent to two such letters, the first with Sh'wa quiescent (§ 28)—is to be read *ŏ*, according to § 24, 1.: thus בָּתִּים (=בָּתְּתִים for בָּנִתִּים) *bŏttím;* and it will retain this power when, on the addition of a grave or accented suffix, it

receives a Methegh (§ 64), e. g. בָּתֵּיהֶם pron. *bŏttēhém.* But when Kamets followed by Daghesh forte takes an *accent* to enable it to form a mixed syllable, it retains its sound of long *a*, e. g. יַמָּה, לַמָּה, שַׁמָּה, pron. *yámmā, lámmā, shámmā.*

CHAPTER IV.

DAGHESH.

§ 26. *Dāghésh* (דָּגֵשׁ) is a dot inscribed in the bosom of a letter. Its office is of two kinds: 1st, to show that the letter in which it is placed is to be doubled in pronunciation, when it has the name of *Daghesh forte* (דָּגֵשׁ חָזָק), as it *strengthens* the sound of the letter in which it is inserted, and at the same time causes the preceding vowel to rush on towards it, in order to give full force to the reduplication; 2d, to remove the original aspirate sound of certain letters, when it is called, in contradistinction to the preceding, *Daghesh lene* (דָּגֵשׁ קַל).

DAGHESH FORTE.

§ 27. In Hebrew a letter is often by the rules of grammar to be reduplicated in the middle of a word; and in such cases, when possible, both letters of the pair are made audible in pronunciation: but for the sake of expedition, the latter of them only is represented in writing, and in this there is a Daghesh inscribed, in order to remind the reader of the omission; thus, instead of קִטֵּטַל at full length, we have merely קִטַּל.* And this not only when the two letters were originally the same, but also when the former of them, as is often the case, has been assimilated to the latter, thus we have הִקְקַטֵּל = הִקְקַטֵּל for הִנְקַטֵּל (§ 77).

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* In Arabic a sign called *teshdid* (ـّـ) is placed over a letter in order to denote its reduplication. The Germans in writing make use of a small stroke over *n* and *m* for a similar purpose.

§ 28. As the power of Daghesh forte consists in compensating the rejection of the first of two similar letters in juxtaposition when without a vowel of its own, it follows that this Daghesh can never be employed except when the first letter of the pair would be accompanied by Sh'wa, e. g. קְטַל = קְטְטַל, הִקְטִיל = הִקְקְטִיל, סַבְתָּה = סַבְבְתָּה.

§ 29. Again, as Daghesh is the sign of the doubling of a letter, it can be inserted in those only of which the reduplication can readily be made audible in speaking. This is without difficulty effected in letters of a strong distinct sound, as, for instance, the ט in קְטַל; but not in those whose sound is more slight and continuous, as is the case with the gutturals, א, ה, ח, ע, and also the liquid ר. Hence arises the rule that *a guttural letter can never receive Daghesh forte.*

§ 30. Besides the gutturals, which in no case receive a Daghesh, we find also the letter ו, which, although a labial, and capable of taking this sign, is yet the weakest of the remaining consonants, answering to the English *w*, and cannot easily be reduplicated in pronunciation. Instead, therefore, of inserting a Daghesh in this letter, the word containing it undergoes some other equivalent change; for instance, in the Pi'hel form of the verbs ע"ו, the second radical letter ו, which according to the general rule should be doubled by Daghesh, is either changed into י, thus קִיֵּם for קִוֵּם; or it remains single, and the third radical is reduplicated in its stead, whence the alternate form קוֹמֵם.

§ 31. If we consider the influence exerted by the point Daghesh on the syllable preceding it, we shall perceive that, as the first of the two letters of which the consonant containing it is held to be composed is pronounced as though accompanied by Sh'wa, every such syllable must be a mixed one; and hence Daghesh forte is always immediately preceded by a short vowel (§ 16. *a.*). It is equally evident, on the other hand, that every short vowel, unless accompanied by an accent (§ 55), must be followed by a consonant either with Sh'wa or containing an inscribed Daghesh. Hence it is, that a short vowel is frequently given to a consonant for the purpose of expressing the Daghesh in a following one; while in other cases the Daghesh itself is inserted in consequence of a preceding short vowel.

§ 32. Thus Daghesh forte, although uniform in its power, has two distinct offices; one of which is to denote the reduplication of a letter, or the assimilation of a letter to the following one, e. g. קְטַל = קְטְטַל, נְגַּשׁ = נְנְגַּשׁ for נְנְגַּשׁ; and this we shall call *Daghesh compensative.* Its other office is to enable a preceding short vowel to form in compli-

ance with its nature a mixed syllable, e. g. כִּסֵּא,* מַקֵּל; so too the Daghesh inserted in a letter preceded by the article הַ or לַ conversive. In these cases Daghesh cannot with any propriety be considered as a substitute for a rejected letter, since it has arisen solely on account of the preceding vowel, which is thereby preserved unchanged; this we shall term *Daghesh conservative*.

§ 33. 1. A short vowel requires the insertion of this Daghesh in the following consonant in order to complete the syllable, whenever such consonant has a vowel of its own; but when it receives Sh'wa, and can consequently terminate a mixed syllable, the Daghesh is often rejected as no longer necessary, e. g. the word above given כִּסֵּא; when it takes a suffix, thus כִּסְאוֹ, the short vowel is followed by Sh'wa, and accordingly Daghesh is again rejected; so מַקְלִי, מַקָּל.† Thus the Daghesh is often omitted which should be inserted after the article הַ or לַ conversive, when the letter following these particles takes Sh'wa, e. g. הַלְוִיִּם, לַיְהוִה.

2. And not only is Daghesh conservative, or Daghesh employed on account of a preceding short vowel, in this manner omitted as unnecessary, but also Daghesh compensative, i. e. Daghesh used to denote the rejection of a letter, e. g. מְבַקְּשִׁים for מְבַקְשִׁים; יִקָּחוּ for יִקְחוּ, from לָקַח; יִשָּׂאוּ for יִשְׂאוּ, from נָשָׂא; מִלְמַעְלָה for מִלְּמַעְלָה, from מִן and לְמַעְלָה. For it must be understood that Daghesh forte is not merely a compensation for a rejected letter, but is at the same time a necessary effect of such rejection, in order that the preceding short vowel may remain unchanged, and still go to constitute a mixed syllable, as it did before the rejection took place. Take for example the verbal form יִנְגַּשׁ: here the first syllable is a mixed one; but if נ be assimilated to the next following consonant, and then

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* That this word in the cognate languages Syriac and Arabic is found to have an intermediate ר, thus Syr. ܟܪܣܝܐ, Arab. كُرْسِيّ, constitutes no valid objection to the truth of our theory; for instances abound of words in these and the other Shemitish dialects receiving an inserted liquid for the same purpose and on the same occasions as when in Hebrew they take Daghesh: e. g. Chald. יְדַע, fut. יִנְדַּע = יִדַּע (like יִצַּק); עֶלַל inf. Aph'hel חַנְעַל = חָעַל; אַבֵּרִיה = אֲבִיהּ; אַתָּה = אַנְתָּה. See § 81.

† Thus we are not compelled to make exceptions of these instances, as has been done by Prof. Gesenius, who has given in his Lexicon the plur. כְּסָאוֹת as an irregularity for כִּסְאוֹת, and in the latest edition the word מַקָּלוֹת, although Daghesh is not found in any of the examples quoted by him.

rejected, the short vowel (ֶ) can remain unchanged only by placing a Daghesh in ג, whence arises the form יִגַּשׁ; but should this ג receive Sh'wa, so that it can be read in the same syllable with the preceding (ַ), Daghesh may be either inscribed in it or omitted; thus the third pers. masc. plur. of the future of this verb is written either יִגְּשׁוּ or יִגָּשׁוּ. On this principle may be explained the other instances given above, such as the Pi'hel form of verbs, ו conversive, the definite article ה, and the prep. מ; in short, whenever a letter which would otherwise receive Daghesh is accompanied by Sh'wa, this Daghesh, being no longer absolutely necessary, may be omitted.

§ 34. *a.* That Daghesh is not to be looked upon as a mere compensation for one of two similar letters which has been rejected, but that the immediate cause of its introduction is rather the imperfect state of the preceding syllable consequent on such rejection, appears from the mode in which this point is inserted in נ epenthetic; for instance, the word קָטַלְהוּ in order to avoid the hiatus has often an inserted נ, thus קָטַלְנְהוּ, which on the application of the rule § 77. 3. becomes קָטַלְּנּוּ, the ה being rejected, while נ receives Daghesh. Now it may well be asked, how can the Daghesh inserted in נ compensate the omitted ה? The answer is, it does no such thing, but is merely an effect of the rejection of ה, whose vowel falls back upon נ, so that the preceding short vowel would be left without a consonant in which to terminate, were it not supplied by the insertion of Daghesh in נ.*

b. This fact of the real origin and use of Daghesh is shown likewise by the change which takes place in a vowel preceding a guttural letter in a situation to receive Daghesh; thus, instead of מִנְעִיר we have מֵעִיר. Now it is not very evident in what manner the liquid consonant נ can be compensated by the vowel (ֵ); but there is no difficulty in conceiving that, on the elision of that consonant, the short vowel (ִ) was changed into the long vowel (ֵ) in order to complete the syllable (§ 16. *a.*). And hence we have a general rule, that whenever

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* Some grammarians have indeed not scrupled to assert that there is such a thing as assimilation in a retrograde direction, forgetting that this would be running counter to the very principle on which assimilation takes place; and particularly they seem to have overlooked those cases in which the third pers. masc. pret. of verbs takes an epenthetic נ before the pronominal suffix of the third pers. fem., thus קְטָלָּהּ for קְטָלָנְהָ, and where the third pers. fem. pret. takes the same suffix without an intervening נ, as קְטָלַתְּהוּ for קְטָלַתְנְהוּ, in which there is neither rejection nor assimilation backwards, but a mere shifting of the ultimate vowel to the preceding consonant.

a short vowel is followed by a letter with a vowel which cannot be reduplicated in pronunciation (see § 84. 3.), either the short vowel is lengthened, thus הֶעָמֵד for הֶעֱמֵד, יְבָרֵךְ for יְבָרֵךְ, or if it be allowed to remain, it takes Methegh (§ 85. 2.), e. g. הָהָרִים for הָהָרִים. To this, we may remark, there are a few exceptions.

§ 35. This Daghesh placed in a consonant on account of a preceding short vowel is found not only in the middle radical of a word, as כִּסֵּא, מַקֵּל, but also in words compounded of two others, where the first terminates in a short vowel, e. g. מַהֶּזֶה Ex. 4 : 2. for מַה זֶּה, מַלָּכֶם Is. 3 : 15. for מַה לָּכֶם; and not only when the two are merged into one, but also when written separately, e. g. מַה־זֹּאת Gen. 12 : 18., מַה־יִּקְרָא Gen. 2 : 19., מַה־מַּעֲשֵׂיכֶם Gen. 46 : 33., אֲעָשֶׂה־לֹּו Gen. 2 : 18.; for as these words are connected by Makkeph (which see, § 70), the ה is to be considered as omitted. And it is often the case that an initial liquid or dental preceded by a word terminating in a simple syllable receives Daghesh forte when the two words are connected either by Makkeph or an accent, e. g, לְקַחַת־זֹאת Gen. 2 : 23., יִשָּׂא־נָא 24 : 42., חָלִילָה לִּי 44 : 17., קִימוּ סִעוּ Deut. 2 : 24., אָהַבְתָּ צֶדֶק Ps. 45 : 8., עָלִיתָ שָּׁם 2 Kings 1 : 4.

The producing cause of this latter phenomenon appears to exist in the genius of the Hebrew language, which inclines to terminate all its words in a mixed syllable. The consequence is, that a word ending in a simple syllable will have a tendency to combine with the word which follows, and form a mixed syllable with its initial consonant, whenever the two are in intimate connection with each other; and this is more especially the case when the initial letter of the second word is either a liquid or dental, both of which classes of letters are reduplicated with facility, because in uttering them the passage for the air is not entirely closed as is the case with the harder consonants, *b*, *p*, *k*, &c.

DAGHESH LENE.

§ 36. This Daghesh differs altogether in its power and application from the preceding, it being employed for the purpose merely of removing in particular cases the aspiration of certain consonants. Consequently it can be placed in those letters only which have originally an aspirate sound, and they (as stated in § 3 on the powers of letters) are the following six, viz. בּ, גּ, דּ, כּ, פּ, and תּ, which have

been united, for the sake of recollecting them more easily, into the technical expression בְּגַדְכְּפַתְ. The original pronunciation of ב is *bh*, ג *gh*, ד *dh*, כ *kh*, פ *ph*, and of ת *th*; but the insertion of a Daghesh in these letters removes the aspiration, and their sounds remain respectively *b*, *g* hard, *d*, *k*, *p*, and *t*. No letters except these six can take Daghesh lene, but these can receive Daghesh forte as well; whence the question arises, when is the point inscribed in one of them to be considered as Daghesh forte, and when as Daghesh lene?

§ 37. This question is reduced within very narrow limits when we reflect that the power of Daghesh forte is to reduplicate the consonant bearing it; for, since these letters cannot be pronounced double at the beginning or end of a word, of course one so situated never receives the sign of reduplication: and accordingly when we find a point inscribed in the bosom of an initial בגד כפת letter or in a final one without a vowel, we are confident that it can be no other than Daghesh lene. Hence a doubt on this head can arise only when one of these letters so pointed is found in the middle of a word. And to remove such doubt we have the simple rule, that when this point inscribed in a medial consonant is immediately preceded by a vowel, it is Daghesh forte, and the letter containing it is to be deprived of its aspiration, and reduplicated; and when not so preceded, it is Daghesh lene, and the letter is simply to be deprived of its aspiration.

INSERTION OF DAGHESH LENE.

§ 38. When these letters are to be uttered with, and when without the aspiration, is a mere matter of euphony. In order, therefore, to decide when Daghesh lene is to be inserted, we have first to ascertain what constitutes euphony in this particular respect. We find, accordingly, on examination, that, simply as regards itself, a hard, distinct, unaspirate sound is more easy of production than one which is soft, obscure, and aspirate; the former being articulated by a mere separating or pressing together of the organs, while the movements required to produce the latter are much more complicated: thus, for instance, the letter *b* is pronounced by a simple and complete opening or closing of the lips, while in order to utter the sound *bh* = *v*, it is necessary to draw back the under lip to a line with the teeth, against which it is to be pressed, but not so as to entirely hinder the passage of the air: the same observations apply to *p*, *ph*; *k*, *kh*; *t*, *th*, &c., the aspirate form

in every case requiring a greater effort for its production. That this, however, is the original and normal sound of these consonants, is obvious from the fact that the aspirate pronunciation is that which is denoted in the simplest manner, viz. by the character alone, while the unaspirate sound is signified by the addition of a diacritical point; but as the Hebrews did not uniformly retain the aspiration, it follows that they must in certain circumstances have found it more than commonly difficult of utterance. If then we can ascertain in what cases the aspirates are most difficult of production, we can thence deduce rules for the insertion of Daghesh lene. Now it is certain that in passing from a state of absolute repose, or immediately after a short pause in discourse, the pronunciation of an aspirate is less easy than when the organs by the utterance of a vowel-sound are placed in a situation more favourable to its enunciation.

§ 39. From the above general remarks may be drawn the following rules for denoting a removal of the aspiration of these letters by the insertion of Daghesh lene:

1st. Daghesh is to be inscribed in a בגד כפת letter when commencing a sentence, a verse, or one of the clauses of a verse, e. g. בְּרֵאשִׁית Gen. 1 : 1., כִּי יֹדֵעַ אֱלֹהִים Gen. 3 : 5, 19., גָּדוֹל עֲוֹנִי Gen. 4 : 13.

2d. When beginning a word in the middle of a verse, immediately preceded by a mixed syllable, e. g. בְּרֵאשִׁית בָּרָא Gen. 1 : 1., וְחֹשֶׁךְ עַל־פְּנֵי v. 2., וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא v. 4., הָאוֹר כִּי טוֹב v. 11.

3d. When beginning a word preceded by a simple syllable, whether terminating in a long vowel or in a quiescent אהוי letter, which is accompanied by a disjunctive (§ 47. 1.) accent, e. g. בְּצַלְמֵנוּ כִּדְמוּתֵנוּ Gen. 1 : 26, 27. 2 : 3. 3 : 21., וְעַתָּה ׀ פֶּן 3 : 22. 4 : 7. But when a final י, instead of quiescing in the ultimate vowel, forms with it a diphthong, this is considered a mixed syllable (§ 14), and a following בגד כפת letter will consequently take Daghesh by Rule 2d, though the accent on the first word be not disjunctive, e. g. וְהַגֵּי בֵינוֹ Josh. 8 : 11., הַוֹי כָּל Is. 55 : 1.; and so also after the word יְהוָה, read אֲדֹנָי (§ 71), e. g. יְהוֹה כְּצִדְקִי Ps. 18 : 21. An initial בגד כפת letter preceded by a word ending in ה pointed with Mappik comes under the same rule, and for the same reason (see § 44), e. g. בְּצִדָּהּ תְּשִׁים Gen. 6 : 16., אֹתָהּ תִּקַּח 1 Sam. 21 : 10. So likewise does one which follows a word ending in א preceded by a vowelless consonant; for then the א is termed *otiant*, and is entirely neglected in the pronunciation of the word, which in effect terminates with the preceding consonant, e. g. וַיִּרְא בִּלְעָם Num. 24 : 1.

4th. When commencing a word preceded by a simple syllable with a conjunctive accent (§ 47. 2.), a בגד כפת letter does not lose its aspiration, e. g. כִּי בוֹ שָׁבַת Gen. 2 : 3., וְהָאָרֶץ הָיְתָה תֹהוּ 1 : 2. 2 : 5., הִנֵּא פְרָת 2 : 14. 3 : 3, 17. From this rule are to be excepted, 1st, the case of a simple syllable ending in ה local or paragogic, which quiesces in the long vowel inserted on its account, e. g. וְאַעֲיִדֶה בָּם Deut. 31 : 28., אַרְצָה כְנַעַן Gen. 45 : 17.; and 2dly, some instances where two בגד כפת letters concur in the beginning of a word, e. g. וַיִּהְיוּ כְכַלּוֹת Josh. 8 : 24., הֲלֹא כְכַרְכְמִישׁ Is. 10 : 9.

§ 40. We have said that the rules above given for the insertion or omission of Daghesh lene in initial letters are readily deducible from the facts enumerated in the remarks which precede them (§ 38). We will explain. The *first* rule, which relates to a בגד כפת letter commencing a sentence, naturally ensues from the observations relative to quitting the state of silence. As a consonant at the end of a syllable is articulated by a closing of the organs, the *second* rule comes under the same observations. A disjunctive accent separates more or less the word bearing it from that by which it is followed; so that the cases affected by rule *third* are those in which a pause in speaking occurs. With regard to the *fourth*, it will be at once perceived that there can be little or no difficulty in passing directly from the utterance of a vocal to that of an aspirate sound, which bears to it so near a relation, and hence no inducement to vary the pronunciation of the בגד כפת letter. When a final vowel is one which has arisen in consequence of an affixed paragogic ה, and which is always unaccented (§ 54. 3.), it appears somehow not to have been taken into account; whence a word so terminated is considered, with respect to a succeeding בגד כפת letter, as ending in its ordinary manner, viz. in a final consonant. The few exceptions to be met with in the case of two of these letters beginning a word, seem to have arisen from the difficulty of pronouncing two aspirates in succession.

§ 41. The same rules apply to בגד כפת letters occurring in the middle of a word. Thus, when one of them follows a consonant accompanied by Sh'wa quiescent, or in other words a mixed syllable, it loses its aspiration, as when commencing a word preceded in the same manner, e. g. יִלְבַּשׁ, חֲלָדַי, מַלְכִּי, מִכְתָּב. As this rule is analogous to Rule 2d, so it has its origin in the same producing cause. But in the case of two words in what is termed the *state of construction*, sufficient time is not allowed for completely closing the vocal orifice, and thereby cutting off the penultimate syllable of the first; from

which has arisen the apparent anomaly, that when the last syllable of a word in the construct state begins with a בגד כפת letter, this is allowed to retain its aspiration, e. g. עַבְדֵי, מַלְכֵי, כַּנְפֵי, זַנְבוֹת; so too the infinitives of verbs, when as verbal nouns they occur in this state, e. g. בִּכְתֹּב from כָּתַב, בִּנְפֹל from נָפַל; and likewise imperatives, whose peculiar quickness of utterance causes them closely to resemble nouns in construction, e. g. כִּתְבִי, עִבְדוּ. Frequently too the aspiration is retained when one of these letters following a Sh'wa quiescent is accompanied by a vowel which is formed from Sh'wa, and is consequently too short to give time for closing the organs completely, e. g. עָבְדָהּ Gen. 2 : 15. for עַבְדָהּ, בִּסְדֹם Gen. 18 : 26. for בְּסְדֹם. In all other cases the בגד כפת letter takes Daghesh lene, whenever the consonant preceding it has Sh'wa quiescent, thus מַלְכּוֹ, כַּנְפִי, &c., except the word בֶּגֶד, which on receiving a suffix irregularly omits Daghesh, as בִּגְדִי. Another apparent exception to this rule exists in some verbal forms, as for instance the word יַעַזְבוּ (of the form יִקְטְלוּ); but the Sh'wa is in reality mobile, the vowel under ע being a Pattahh furtive, which is to be pronounced before the guttural to which it is attached, thus *ya^{a}'hz'bkú* (§ 23): consequently this and all similar cases come under the rule following.

§ 42. When a בגד כפת letter is preceded either by Sh'wa mobile or a long vowel, it retains its aspiration. And these cases are so analogous that one might have been predicated from a knowledge of the other; for when a consonant begins a syllable, the organs, which were before at rest, must be put in motion in order to express it, and hence the succeeding letter finds them in nearly the same position as when engaged in giving utterance to a vowel-sound, which, as we have already shown (§ 38), is easily followed by an aspirate: e. g. לִבְרִית, וְכֹל, וְצַדָּקָה; אָכַל, תֹּאכַל, מְסָבִיב.

§ 43. When one of these letters ends a word, and is at the same time preceded by Sh'wa quiescent, it loses its aspirate sound, because immediately following a mixed syllable, according to Rule 2d, e. g. קָטַלְתְּ, רַפְתְּ. An exception to this general rule exists in the suffixes כֶם, כֶן, and ךָ, the two former of which, as they always receive the accent, are called *grave suffixes*. Now as the preceding part of the word is hurried over in order to arrive at its accented syllable, the same reasoning will apply in this case as in that of the construct state (see above, § 41). And this may be the cause why feminine nouns ending in the long mixed syllable וּת, which always has the accent, do not reject the aspiration of the third radical when a בגד כפת letter, e. g. מַלְכוּת, יַלְדוּת.

MAPPIK AND RAPHE.

§ 41. *Mappík* (מַפִּיק *producing*, Aph. part. of Chald. נְפַק *to go forth*) is a point placed in one of the letters הֵ֫וִי at the end of a word, to show that they do not quiesce in the preceding vowel, but form with it a mixed syllable. This mark is employed in modern editions of the Bible only in the letter ה when occurring at the end of a noun as the suffix of the third pers. fem. sing., in order to distinguish it from ה characteristic fem., ה local, &c., e. g. בְּצִדָּהּ instead of בְּצִדָּהּ, אַרְצָהּ for אַרְצָהּ; in some verbs לֹה, as גָּבַהּ, נָגַהּ, where ה is not quiescent; and in the word יֶהִי. For as ו and י invariably quiesce in their homogeneous vowels, viz. ו in *o* and *u*, and י in *i* and *e*, and never in any others, the insertion of Mappik in these last has been considered superfluous; thus קָטַלְתִּיו, אֵלָיו, יָדַי, הוֹר, &c., where there is no need of any sign to show that the final weak letter is to be pronounced; but this is not the case with ה, which, as it may quiesce in any vowel, requires a diacritical mark to designate the retention of its consonantal power, when it may even be preceded by a short vowel, as in the instances גָּבַהּ, נָגַהּ, given above.

§ 45. *Rāphé* (רָפֶה *weak*), a horizontal stroke formerly placed over a בגד כפת letter or final ה, to indicate the absence of Daghesh lene or Mappik, and to show that the letter over which it was placed retained its original aspirate sound, or quiesced in the preceding vowel. Its introduction was probably owing to the carelessness of copyists, and was designed to remind them of the fact that in certain instances where Daghesh lene or Mappik would be inserted by general rule, it was to be omitted. But in our modern printed editions of the Bible, where greater accuracy is observed, this sign, with one or two exceptions, is used only to show the absence of Mappik in a final pronominal ה (see § 594. 2.).*

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* The twofold pronunciation of the ב״כ letters was not peculiar to the Hebrews alone: thus the Syrians placed above them a red dot when losing the aspiration; this they called Kushoi (ܩܘܫܝ *hardness*): and when the aspiration was retained, it was signified by a similar dot, called Rukokh (ܪܘܟܝ *softness*), placed beneath. They appear also to have been guided in their pronunciation of these letters by the same rules of euphony as the Hebrews; since, according to Ludovicus de Dieu, the former hardened a ב״כ letter, and placed the Kushoi over it, in very nearly the same situations as those in which the latter employed Daghesh lene, viz.: 1st. On the first letter of a word preceded by a consonant without a vowel, with the exception of the word ܐܝܬ (which is always closely connected

§ 46. As an exercise in reading, we here give the opening verses of the book of Genesis, with the pronunciation in Roman characters, according to the system we have adopted, placed underneath.

READING EXERCISE.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃ וְהָאָרֶץ
w'hā'árets hā'árets w'ʾēth hashshāmáyim ʾēth ʾAʿlōhím bārá b'rēshíth

הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
ʾAʿlōhím w'rūʿhh th'hōm ʾhal-p'né w'hhóshekh wābhóhū thóhū hāy'thá

מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃ וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־
way'hī ʾōr y'hī ʾAʿlōhím wayyómer hammáyim ʾhal-p'né m'rahhépheth

אוֹר׃ וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין
bēn Aʿlōhím wayyabhdél kī-ṭóbh ʾeth-hā'ór ʾAʿlōhím wayyár ʾōr

הָאוֹר וּבֵין הַחֹשֶׁךְ׃ וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא
kārá w'lahhóshekh yōm lā'ór ʾAʿlōhím wayyikrá hahhóshekh ūbhén hā'ór

לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃ וַיֹּאמֶר אֱלֹהִים יְהִי
y'hī ʾAʿlohím wayyómer ʾehhádh yōm way'hī-bhóḳer way'hī-ʾhérebh láy'lā

רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃ וַיַּעַשׂ
wayyáʾas lamâyim máyim bēn mabhdíl wīhí hammáyim b'thōkh raḳíʿah

אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ
lārāḳíʿah mittáhhath ʾaʿsher hammáyim bēn wayyabhdél ʾeth-hārāḳíʿah ʾAʿlōhím

וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן׃
way'hī-khén lārāḳíʿah mēʾhál ʾaʿsher hammáyim ūbhén

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with the following. See remarks on the state of construction, § 41); but if preceded by a vowel quiescing in ו (א), ם (ה), or ת (ר), the aspiration is retained, and the letter takes Rukokh, e. g. כֹּהֵן, כֹּהֵן; but וְכֹהֵן הוּא כֹּהֵן Gen. 14: 18. 2d. In the middle of a word, after a consonant ending a syllable, as in Hebrew after a Sh'wa quiescent, e. g. מַלְכּוֹ. 3d. After a diphthong, as בֶּכֶא, and also when preceded by a consonant without a vowel, e. g. קַטַּלְתָּ. In all these cases Kushoi is superscribed, to show the removal of the aspiration. Rukokh, like Raphe, is seldom found except in manuscripts. In Arabic MSS. written with peculiar care, certain marks are in like manner placed above and beneath some letters to show that the diacritical signs which distinguish one letter from another are not omitted by mistake.

CHAPTER V.

ACCENTS.

§ 47. THE Accents, it can now scarcely be doubted, were introduced into the system of Hebrew orthography for the purpose of showing the relation existing between one word and another, and between one sentence and another; that is, they were analogous in their use and purport to the marks of punctuation employed by Occidentals (in which sense they are called טְעָמִים *tastes*). Moreover, they exert an incidental influence in elevating the tone of the syllable on which they are placed; and from this the transition was easy to their employment as signs to direct the cantillation of the Scriptures (whence their name נְגִינוֹת *music-notes*).* With respect to their first and principal use, viz.

* There has existed a great difference of opinion among writers on Hebrew grammar respecting the time when, and the purpose for which, the accents were invented. Thus Buxtorf, Bohl, and Wasmuth hold with the Rabbinical writers on this subject, that they are either coëval with the Sacred Writings themselves, or at least date as far back as the time of Ezra; these authors maintain also that the original design of the accents was to serve as music-notes for directing the cantillation of the Scriptures, which was then as now practised in the Synagogues, in like manner as the Mohammedans chant their Koran, and some denominations of Christians portions of the church service; and that they were not employed till a later period as a system of punctuation. Some modern grammarians however are inclined to think that these signs are of more recent invention, and were intended from the first to point out the degree of connection or disunion existing between the different members of a sentence. Although arguments against this opinion have been drawn from the number of the accents, and from two of them being sometimes found in one word, we do not hesitate to express our entire conviction of its correctness in the main. We consider that, as the vowel-system was intended to remove all difficulty respecting the signification of individual words, so the design of the accents was to show their mutual dependence upon one another. As regards the cantillation, it now is, and always must have been, looked upon as a matter of far inferior importance; and this is proved moreover by the fact, that the German and Polish Jews chant the accents in a mode entirely different from that adopted by the Portuguese. Hence it is by no means reasonable to suppose, that the punctators of the Sacred text could have been so minutely particular in their directions on this latter head, and at the same time have neglected guarding against errors of interpretation. We do not however conclude from this, that the accents were invented at one time, and in the number and variety in which we at present

that of pointing out the relations existing between words and sentences, the accents are of considerable importance for the correct understanding of the text; and of this alone, omitting all consideration of their secondary use, which has no connection with the grammar of the language, we will now proceed to speak. In this point of view, then, they have two powers—a *separating* and a *connecting* one—and hence their division into two principal classes, consisting of,

1. *Disjunctive Accents* (מַעֲמִים מַפְסִיקִים), or those placed over or under a word, to show that it is to be separated from the one following; and,

2. *Conjunctive Accents* (מַעֲמִים מְחַבְּרִים), employed for the contrary purpose, of denoting that the words that bear them are connected in meaning with those which follow, and are to be read accordingly.

§ 48. The conjunctive accents are all equal among themselves as regards their power of connection; and as one or the other of them invariably precedes and in a manner waits upon a disjunctive accent, they received from the old grammarians the common name of מְשָׁרְתִים SERVANTS, ATTENDANTS. But since one sentence, or member of a sentence, is separated from what follows in a greater or less degree than another, the signs exhibiting this separation differ considerably in their disjunctive power. In contradistinction to the preceding, as well as from their office of governing the sense of passages by pointing out what words are to be construed together, they are termed מוֹשְׁלִים RULERS; these have been subdivided according to their relative strength into four classes, viz. 1. קֵסָרִים *Emperors;* 2. מְלָכִים *Kings;* 3. שָׂרִים *Princes;* 4. פְּקִידִים *Officers.*

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possess them. Our opinion is, that only the principal disjunctives and conjunctives were at first employed; and that additions were made to them from time to time, as a greater degree of exactness came to be considered desirable. These marks were naturally placed on the chief or tone-syllable of the words to which they belonged, and hence doubtless arose their use in directing the recitativo or cantillation, which consists in the proper elevating and depressing of the tones of the voice. This secondary use of the accents came in process of time to be regarded as one of their proper offices; and accordingly, to prevent monotony by the too frequent recurrence of the same notes, additional accents were created, both disjunctive and conjunctive, with the same powers with regard to punctuation as those already in existence, but differing in their quality of music-notes. As, according to our views, they were not all invented at the same time, or to serve a single purpose, it is by no means surprising that grammarians have never been able to reduce the accents to one uniform system. Our ideas on this head will be more fully developed when we come to speak particularly of their use and consecution. (See Book IV. Chap. II.).

§ 49. The following are the names and figures of the DISJUNCTIVE Accents, or *Rulers*, arranged according to their titles.

CLASS I. *Emperors*. These indicate the greatest degree of separation beetween the word to which they are attached and that which follows. There are but two of them.

a.	Cillúḳ*	(ׅ)	סִלּוּק׃	
b.	'Athnáhh	(ֽ)	אַתְנָח	

CLASS II. *Kings*, next in separating power to the above. They are four in number.

a.	Ç'ghōltá	(ֿ)	סְגֹלְתָא	*postp.*
b.	Zaḳéph Ḳatón	(ֿ)	זָקֵף קָטוֹן	
c.	Zaḳéph Gādhól	(ֿ)	זָקֵף גָּדוֹל	
d.	Tiphhhá	(ֿ)	טִפְחָא	

CLASS III. *Princes*, denoting a still less degree of separation. Of these there are six.

a.	R'bhī•'h	(ֿ)	רְבִיעַ	
b.	Zarḳá	(ֿ)	זַרְקָא	*postp.*
c.	Shalshéleth	(ֿ)	שַׁלְשֶׁלֶת	
d.	Pashtá	(ֿ)	פַּשְׁטָא	*postp.*
e.	Y'thībh	(ֿ)	יְתִיב	*prep.*
f.	T'bhīr	(ֿ)	תְּבִיר	

CLASS IV. *Officers*, whose disjunctive power is the weakest of all. They are six in number.

a.	Pāzér	(ֿ)	פָּזֵר	
b.	Ḳarné Phārá	(ֿ)	קַרְנֵי פָרָה	
c.	T'līshá Gh'dōlá	(ֿ)	תְּלִישָׁא גְדוֹלָה	*prep.*
d.	Géresh	(ֿ)	גֵּרֵשׁ	
e.	Gērsháyim	(ֿ)	גֵּרְשַׁיִם	
f.	P'cīḳ	(ׄ)	פְּסִיק׀	

* Cilluk occurs only on the tone-syllable of the last word in a verse, and is always followed at the end of the word by the double point (׃), called Çōph Paḳúḳ (סוֹף פָּסוּק). It is thus distinguished by its position from a mark called Methegh (§ 62), which has the same figure, but is never found under a tone-syllable.

§ 50. The CONJUNCTIVE Accents, or *Servants*, are the following eight.

a.	Mūnáhh	(ֽ)	מוּנָח	
b.	Mahpákh	(ֽ)	מַהְפַּךְ	
c.	Kadhmá	(ֽ)	קַדְמָא	
d.	Dargá	(ֽ)	דַּרְגָּא	
e.	T'lishá K'tannā	(ֽ)	תְּלִישָׁא קְטַנָּה	*postp.*
f.	Mar'khá	(ֽ)	מָרְכָא	
g.	Mar'khá Kh'phūlá	(ֽ)	מָרְכָא כְּפוּלָה	
h.	Yérahh ben Yōmó*	(ֽ)	יָרֵח בֶּן־יוֹמוֹ	

§ 51. In looking over the accents, it will be perceived that there are some which, though differing in name and office, are precisely alike in figure. They are to be distinguished from each other by their position, thus:

Pashta and Kadhma have the same form; but the first, which is one of the Princes, is always placed on the last letter of a word, e. g. חָלוֹךְ Gen. 26 : 13.; in consequence of which, whenever it falls on a word whose penultimate has the tone, it becomes necessary to intimate this by means of an additional accent: whence it often happens that a word has two Pashtas, the first to point out the tone-syllable, and the latter the degree of separation between that and the following word, e. g. רוּחַ Gen. 1 : 2., רוּחַ 8 : 1, 13., אֶרֶץ Deut. 32 : 22. Kadhma, on the contrary, is found only on a medial letter: e. g. אֲשֶׁר Num. 22 : 38., הַעֲבַרְתָּ Josh. 7 : 7.

Y'thibh and Mahpakh likewise differ only in position: thus, Y'thibh

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* The names of the accents are entirely of Chaldaic origin. They appear to have been given to some on account of their power, and to others on that of their figure. They are as follows. DISJUNCTIVES: Cilluk, *end, pause;* Athnahh, *rest;* C'gholta, *cluster of grapes;* Zakeph, greater and less, *suspender;* Tiphhha, *palm of the hand;* R'bhi"h, *resting;* Zarka, *division;* Pashta, *expanding* (scil. the voice); T'bhir, *interruption;* Y'thibh, *sitting;* Shalsheleth, *chain;* Pazer, *disperser;* Karne Phara, *a heifer's horns;* T'lisha Gh'dhola, *great shield;* Geresh, *expulsion* (when preceded by Kadhma, it is called *Azlā* אַזְלָא); Gershayim, *double Geresh;* P'cik, *stopped.* CONJUNCTIVES: Munahh, *right-placed* (scil. *trumpet*, in full שׁוֹפָר מוּנָח); Mahpakh, *inverted* (scil. *trumpet*); Kadhma, *beginning;* Darga, *proceeding:* T'lisha K'tanna, *small shield;* Markha, *prolonging* (for מַאֲרִיךְ, in emph. state מָאַרְכָא, contr. to מָרְכָא); Mar'kha Ch'phula, *double Mar'kha;* Yerahh ben Yomo, *moon a day old.*

is constantly found under the right edge of an initial letter, e. g. בָּרָא Gen. 1 : 11. ; while Mahpakh is always placed under the first letter of the tone-syllable, e. g. תַּדְשֵׁא ib. הַמְּאוֹר v. 16.

The other accents which like Pashta are placed on the final letter of a word, and thence receive the name of *Postpositives*, are C'gholta, Zarka, and T'lisha K'tanna. And in addition to Y'thibh, there is one other which accompanies none but an initial letter, viz. T'lisha Gh'dhola. These are called *Prepositives*.

§ 52. The above include all the accents found in the prose portion of the Bible. Those marked with an asterisk occur also in what are called the Metrical Books, viz. Job (אִיּוֹב), Proverbs (מִשְׁלֵי), and Psalms (תְּהִלִּים), whose initials form the technical word אֱמֶת. Of the accents thus pointed out, the two prosaic disjunctives, Shalsheleth and Tiphhha, are in poetry conjunctive; though the latter is sometimes disjunctive in poetry also, e. g. תִּבַּקְשֵׁהוּ כְזָב Ps. 4 : 3. Compare Job 8 : 12., 9 : 14., where the K'ri and K'thibh are opposed to each other in this respect.

The accents found in the Metrical Books alone, and thence called *Poetical* Accents, are six in number. They comprise, like the *Prosaic*, both Disjunctives and Conjunctives, the former of different degrees of strength, according to which we shall arrange them, beginning with the strongest.

Disjunctives.

a.	Mar'khá *with* Mahpákh	(֥)	מֻרְכָא מַהְפַּךְ	*prep.*
b.	R'bhı^{a}'h *with* Géresh	(֭)	רְבִיעַ גֵּרֵשׁ	
c.	Tiphhhá *initial*	(֔)	טִפְחָא	*prep.*

Conjunctives.

a.	Mar'khá *with* Zarḳá	(֥֒)	מֻרְכָא זַרְקָא
b.	Mahpákh *with* Zarḳá	(֤֒)	מַהְפַּךְ זַרְקָא
c.	Múnáhh *superior*	(֣)	מוּנָח

POSITION OF THE ACCENTS.

§ 53. In Hebrew, as in Greek, every word, monosyllables included, receives an accent, and this is usually placed on that syllable which

is elevated above the general tone of discourse, except when two or more words are connected together by Makkeph (see § 70); in which case, being considered as forming a single word, they take but one accent between them. Now as no Hebrew word has in its simplest or radical form more than three consonants,* making but two syllables, the accent can be placed only either on the ultimate or penultimate. When accented on the ultimate syllable, the word is termed *Milrá'h* (מִלְרַע *from below*), and when on the penult, *Mil'hél* (מִלְעֵיל *from above*); and even when the word is lengthened, the chief accent can never be placed further back than the penult. When, as occasionally happens, an accent appears on the antepenult, it is only a secondary one, supplying the place of Methegh see (§ 68).

§ 54. The following letters and syllables can in no case receive an accent:

1. A letter accompanied by (ְ); because this does not constitute a syllable, except when taking a pause-accent, which changes the Sh'wa into a vowel, e. g. דְּבָרְךָ for דְּבָרְךָ.

2. A consonant enunciated by means of one of the extremely short vowels which has arisen from Sh'wa; as such a syllable is too brief to allow of its being made the prominent one.

3. A syllable consisting of ה paragogic or ה local and its vowel of union; which as regards the accent are not considered as forming an integral part of the word.

General Rules of Position.

§ 55. The following will serve as general rules for the position of the accent:

1. A long vowel, when, contrary to its nature (§ 16. *a.*), it makes a mixed syllable, must take an accent, to increase its quantity; and it is by means of this addition that the final consonant of the syllable is pronounced: for example, in the word קוֹל, the ק is expressed by the help of its own vowel Hholem, and ל by means of the addition made to the same vowel in consequence of its taking the accent, which may be represented thus—*kō°l*. Hence arises the rule, that *an accent enables a long vowel to make a mixed syllable.*

2. A short vowel, when, contrary to its nature (§ 16. *a.*), it makes a

* A very small number of quadriliterals excepted.

simple syllable, must be accompanied by an accent; by which its quantity is increased, and made equivalent to that of a long one; thus in the word מֶלֶךְ *mélekh*, the first syllable takes the accent. Whence the rule, that *an accent enables a short vowel to make a simple syllable.*

3. In Hebrew, as in other languages, a *long* vowel always has the preference over a *short* one in receiving the accent; except when, as in the instance just given, it is absolutely necessary that the latter should take it, in order to form a simple syllable.

4. *Cæteris paribus*, an accent will be placed on the *ultimate* syllable rather than on the *penult.*

Position on Nouns.

§ 56. 1. As a general rule, every noun whose ultimate is a long syllable, whether simple or mixed, will take the accent on that syllable. If the ultimate be a simple syllable, it will receive the accent on account of the preference which it has in that respect over the penult (§ 55. 4.), e. g. הַיַּבָּשָׁה Gen. 1 : 9., וּנְקֵבָה 1 : 27.; and if a mixed one, the accent is indispensably necessary to its completion (§ 55 : 1.), e. g. בְּרֵאשִׁית. But if this long vowel be one which has arisen in consequence of the addition of a paragogic ה, the accent, according to § 54. 3., will be on the penult, e. g. יְשׁוּעָתָה Ps. 3 : 3. for יְשׁוּעָה, לַיְלָה Gen. 1 : 5. for לַיִל; and the same is the case with nouns receiving ה local, e. g. סִכָּתָה Gen. 33 : 17., אֶרְצָה 37 : 10., בִּירָה 43 : 17. In a few instances also, we find the paragogic syllable יִ– without the accent, e. g. שָׁרָתִי, רַבָּתִי Lam. 1 : 1.

2. Every noun whose ultimate is a short mixed syllable, preceded either by a long vowel or by a short simple syllable, is Mil'hel, i. e. has the accent on the penult, e. g. וְחָשְׁכָה Gen. 1 : 2., עֲשָׂב v. 12., הַשָּׁמַיִם v. 1., עֶרֶב v. 5.; for if the penult be a long vowel, it has, according to § 55. 3., the preference in taking the accent; and if it be a short one not succeeded by a vowelless consonant, it must have the accent, as otherwise it could not make a simple syllable (§ 16. *a.*). In the case, however, of an ultimate short vowel taking the place of a long one, as for instance the termination of the fem. construct, the accent retains its former position on that syllable, e. g. חַיָּה, constr. חַיַּת Gen. 2 : 19., רָעָה, constr. רַעַת 6 : 5.; and the same is the case with a short vowel which has arisen from the coalescence of a long vowel with Pattahh furtive (§ 85. 3.), e. g. רֹגַע Is. 51 : 15. for רֹגֵעַ, רֶקַע Ps. 136 : 6. for רָקֵעַ.

And if the penult and the ultimate be both short mixed syllables, the accent is placed on the latter by the rule § 55. 4., e. g. בַּרְזֶל, 2 Kings 6 : 5., נִרְזָן Is. 10 : 15.

3. Since all vowels are considered long in which one of the אהוי letters quiesces (§ 14), the masc. term ה֫ likewise takes the accent by the rule § 54. 4., e. g. הַשָּׂדֶה Gen. 2 : 5., וּמִקְנֶה 4 : 20.; unless the consonant bearing (֫) be immediately preceded by a short vowel, when, according to the rule § 55 : 2., the accent must be placed on the penult, e. g. הָאָה Ezek. 2 : 10. Of course the rule applies also to א֫, e. g. הָאֵשׁ Gen. 1 : 11.

Participles are considered as verbal nouns, and are accordingly subjected to the foregoing rules.

Position on Verbs.

§ 57. The place of the accent on the verb, when without a suffix, is to be decided as follows:

1. Every verb whose root consists of three perfect consonants, will take the accent on the second, in all the persons of the preterite, future, and imperative, and in both states of the infinitive, viz. absolute and construct, whenever such radical has a vowel of its own, as this vowel is the principal one of the root (see § 113): e. g. קָטַל, קָטַלְתָּ, &c.; יִקְטַל, תִּקְטַל, &c.; קָטַלְנָה; קָטוֹל. But in those persons where the second radical has (ְ), the accent is placed on the third, e. g. קָטְלָה, קִטְלִי, תִּקְטְלִי, &c.

2. In the following cases, however, the accent is on the ultimate syllable, although the second radical has a vowel: viz. in the sec. pers. plur. masc. and fem. pret., e. g. קְטַלְתֶּם, קְטַלְתֶּן; and in the first and sec. pers. masc. sing. pret. when taking ו conversive, to distinguish it from the same person and tense with ו conjunctive, e. g. וְדִבַּרְתִּי, וְשָׁמַרְתָּ.

3. Verbs ע֫ו and ע֫ע, in those persons of the preterite where the third radical has (ַ) after the rejection of the second, take the accent on the first, e. g. קָמְתָּ, סַבְּה; but in those where the third radical receives an epenthetic vowel, it also takes the accent, which, were it suffered to remain on the first, would be carried back, against the rule § 53, to the antepenult, e. g. סַבּוֹתָ.

4. The persons of the future tense which when standing alone have the accent on the ultimate, will generally shift it to the penult, if a

simple syllable, on receiving ו conversive: thus, in Pi'hel of verbs ע״ע gutt., as וַיְבָרֶךְ; in Kal of verbs פ״א, as וַיֹּאמֶר; פ״י, as וַיֵּשֶׁב, וַיֵּיטֶב; ע״ע, as וַיָּנָל; and לה״, as וַיִּפֶן. But when the penult is a mixed syllable, the accent remains on the ultimate, e. g. וַיִּקְטַל, וַיַּקְטֵל, וַיִּגַּשׁ.

Position on Nouns and Verbs with Suffixes.

§ 58. 1. The suffixes הֶן, הֶם, כֶּן, כֶם, ךָ, ם, וּ, הָ, וֹ, ־ִי, as a general rule receive the accent; so that all words to which they are appended are Milra'h; e. g. קְטָלִי, דְּבָרִי, קְטָלוֹ, קְטָלָהּ, שְׁבָרָם, ־ָן, קְטָלְכֶם, ־כֶן, יְדֵיהֶם, ־הֶן.

2. The following are preceded by the accent: נִי, נוּ, הוּ, הָ, ־ָם, מוֹ, ־ָן; hence words receiving them are Mil'hel; e. g. קְטָלַנִי, זְכָרֵנוּ, מוֹסְרוֹתֵימוֹ Ps. 2 : 3.

3. When the suffix of the sec. pers. masc. sing. ךָ is preceded by (ֵ), the word is accented Milra'h, e. g. דְּבֶרְךָ; when preceded by a vowel, Mil'hel, e. g. אֱלֹיךָ, דְּבָרֶיךָ.

Distinctive Use of Accents.

§ 59. Since we sometimes meet with words entirely alike in their letters and vowel-points, and differing only in the position of their accents, an acquaintance with the principles by which this position is regulated is not only useful, but is absolutely necessary to the perfect understanding of many passages of the Hebrew Scriptures. For it frequently so happens that the accentuation is the only means whereby we can determine with certainty whether a given word is a noun or a verb, and, if a verb, whether it is derived from this or that root, or belongs to this or that mode or tense; thus, for instance, in the following passage כִּי־מָרָה נֶפֶשׁ כָּל־הָעָם 1 Sam. 30 : 6., as the word מָרָה is accented Mil'hel, it must be the third pers. fem. sing. pret. of the ע״ע verb מָרַר *to be bitter*, of the form סָבָּה from סָבַב (see § 57. 3.); while the accent on the last syllable of the same word in the phrase מָרָה אֶת־פִּי 1 Kings 13 : 26. shows it to be the third pers. masc. pret. of the לה״ verb מָרָה *to be rebellious*, like גָּלָה (§ 57. 1.). The word שָׂמְחָה, which occurs Esth. 8 : 15., is shown by the accent on its penultimate (§ 57. 1.) to be the third pers. pret. fem. sing. of the verb שָׂמַח *to rejoice*; but the accent on the ultimate—thus שְׂמֵחָה Ps. 113 : 9.—

points it out by the rule § 56. 1. as the fem. part. of the same verb employed as a noun. So likewise סָבְבָה, בָּאָה, שָׁבָה are preterites when the accent is Mil'hel, and participles when Milra'h. In the command קוּמִי אוֹרִי *arise, shine*, Is. 60 : 1., the imperative is designated, according to § 57. 1., by the accent on the penult; but in the expression לְיוֹם קוּמִי *till the day of my rising up*, Zeph. 3 : 8., the accent on the ultimate syllable of קוּמִי shows it, by § 58. 1., to be a noun with the pron. suffix יִ־, &c. &c.

Retrocession of the Accent.

§ 60. On account of the difficulty of enunciating two tone-syllables in immediate succession, any two accents, whether placed on the same word, or on two different words in juxtaposition, require a vowel, or at least a Sh'wa mobile, between them. So that if of two concurrent words the accent of the first is on its last syllable, and that of the second on its first, the accent of the first word will be removed to the penult. This was called by the old grammarians נָסוֹג אָחוֹר *turned back.*

Thus a word may have two accents, the first a conjunctive, and the second a disjunctive, with either a vowel or Sh'wa between them, e. g. הַכּוֹכָבִים Gen. 15 : 5., מְבָרֶכְךָ 12 : 3.; in which case the first accent has merely the power of a Methegh (§ 68), for which it is the substitute. But if two words come together, the first accented Milra'h, and the second—a dissyllable—Mil'hel, so that one accent follows the other without either a vowel or Sh'wa mobile between them, the accent of the first word must be thrown back one degree, in order to separate them: thus the preterite קָרָא is to be accented Milra'h by § 57. 1., and the noun לַיְלָה Mil'hel by § 56. 1.; but when the two concur, as in Gen. 1 : 5, instead of קָרָא לַיְלָה, the accent of the first word is thrown back, and we have קָרָא לַיְלָה; so יִמְלֵא מַיִם 2 Kings 3 : 17. Of course this retrocession of the accent from the ultimate regularly takes place when the following word is a monosyllable, e. g. וְעָשָׂה לְךָ Gen. 37 : 3. for וְעָשָׂה לְךָ.

§ 61. To the above rule there are the following exceptions:

1. If the first accent is a disjunctive, it may remain on the ultimate, although immediately followed by another; as the words are somewhat separated by the pause, e. g. שָׁמַע עֶבֶד Gen. 24 : 52., הוֹאִיל קַח 2 Kings 5 : 23.

2. If both accents are conjunctive, no change in the position of either takes place: for the situation of the words bearing them is somewhat analogous to that of words followed by Makkeph (see § 70); i. e. as in the latter case the accent entirely disappears, so in the former it loses so much of its force as no longer to cause offence to the ear, or difficulty in the enunciation, when two of them occur together, e. g. מֵעַל זֶבַח Lev. 4 : 31.

3. If a dissyllable accented Milra'h is immediately preceded by an accent, it will not be altered to Mil'hel even though another accent should directly follow; for the object of such change from the normal position would remain unaccomplished, as two accented syllables would still concur, e. g. לֹא שָׂנֵא הוּא Deut. 19 : 6.

4. An ultimate syllable having a long vowel followed by a perfect consonant, must necessarily receive an accent (§ 55. 1.), which consequently retains its position, although immediately followed by another accent, e. g. יוֹבֵל הִוא Lev. 25 : 12.

5. Words taking the grave suffixes כֶם, כֶן, הֶם, הֶן (§ 58. 1.)., and the sec. pers. plur. of the pret. of verbs ending in תֶּם and תֶּן (§ 57. 2.), invariably retain the accent on the ultimate.

6. When the penultimate is a short mixed syllable, the accent is not thrown back, as such a syllable avoids the reception of an accent, e. g. וְנִסְלַח לוֹ Lev. 5 : 13., וַיַּכֻּהוּ אִישׁ 2 Kings 3 : 23.

METHEGH.

§ 62. *Methegh* (מֶתֶג *bridle*) is a short perpendicular stroke under a letter; and is used, as its name imports, to *restrain* the vowel after which it is placed from hastening forwards to be absorbed in the following consonant. The accents are employed to show the relation between different words, while Methegh exercises an influence on the syllabication alone, which it does in a twofold manner: 1st, *absolutely*, or on the syllable which it accompanies, without reference to any other; and, 2d, *relatively*, or on that syllable with respect also to the rest of the word. Of these uses we shall speak separately.

I. *Absolute Use of Methegh.*

§ 63. 1. This mark, when affixed to a short vowel, prevents its going over to the following consonant, while it also lengthens such vowel, and makes it equal in quantity to a long one. Thus,

a. A short vowel without an accent, whose nature requires it to make a mixed syllable (§ 16. *a.*), when followed by a letter with a vowel and without Daghesh, receives a Methegh, by which its tone is protracted to the length necessary to form a simple syllable, e. g. בָּיִת, הַחַלְקָה, הֶעָרִים, הַחַיָּה.

b. A short vowel also takes Methegh when the following consonant is a guttural accompanied by compound Sh'wa, and consequently the first letter of a new syllable, e. g. כַּאֲשֶׁר, בֶּאֱמֶת, הֶעֱמַד.

c. A Methegh is placed after a short vowel followed by a guttural with simple Sh'wa, which, on account of the difficulty experienced in the enunciation of that class of consonants, when accompanying one of them, is generally mobile (see § 84. 2.), e. g. יִחְיֶה, לְחָיוֹת, אֶחְיֶה, יִחְיוּ.

d. A short vowel receives Methegh when followed by a Sh'wa retaining its original movable power, after the rejection of a Daghesh forte, whereby it is made to appear quiescent, e. g. לָמְנַצֵּחַ for לְהַמְנַצֵּחַ, בַּצְפַרְדְּעִים for בְּהַצְפַרְדְּעִים, וַיִּחִי for וַיְחִי (see § 33. 1.).

e. When the first of two nouns connected by Makkeph ends in a mixed syllable containing a long vowel, such vowel, being deprived of the accent that enabled it to make a mixed syllable (§ 56. 1.), takes Methegh; e. g. עֵץ־הַגָּן Gen. 2 : 16., בֵּית־אֵל Gen. 28 : 19., הָאֵשׁ־הַזֹּה Ex. 3 : 21.; and so if the first noun makes a simple syllable by a short vowel, as בְּאֶרֶץ־מִדְיָן Ex. 2 : 15.

f. The preformative י of the third pers. masc. plur. of the future of verbs פ"י takes Methegh on the rejection of the radical י, to show that the following Sh'wa remains mobile; e. g. יִשְׁנוּ Prov. 4 : 15. for יִישְׁנוּ from יָשַׁן, thus distinguished from יִשְׁנוּ 1 Kings 18 : 34. from שָׁנָה; so וַיִּרְאוּ Josh. 4 : 14. from יָרָא, without Methegh וַיִּרְאוּ Gen. 12 : 14. from רָאָה.

2. Methegh accompanies a long vowel which is followed by a vowelless letter in the middle of a word, in order to show that it makes a simple syllable, e. g. קוֹלְךָ *kō-l'khá*, תֵּלְכוּן *tē-l'khún*; and especially the vowel Kamets, for the purpose of distinguishing it from Kamets Hhatuph: e. g. כָּטְלָה *kā-ṭ'lá*, שִׂכְרְךָ *s'khā-r'khá*, מָצְאוּן *mā-ts'ún*.*

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* We meet likewise with instances of Methegh accompanying Sh'wa. This is termed by the Jewish grammarians גַּעְיָא *bellowing*, i. e. raising the voice; because, as they say, it shows that the letter with Sh'wa under which is placed, should be pronounced with the full vowel of the letter following, e. g. דְּעוּ *dᵉʿhú*, Job 19 : 6., תְּחִי *tiḥhí*, Ps. 119 : 175., לְעוֹלָם *lᵉʿhólom*, Ps. 49 : 12. They

II. *Relative Use of Methegh.*

§ 64. This use of Methegh is grounded on that peculiarity of the Shemitish family of languages, by which every word, with but comparatively few exceptions, is capable of being reduced to a root consisting of three letters called radicals, making two syllables, thus קָטַל, מָלַךְ; so that originally the accent is neither preceded nor followed by more than a single syllable. And this was made a rule by the ancient grammarians, to be observed in the orthography of all words, whatever their length. Now, as the accent is never placed further back than the penult (§ 53), it can in no case be *followed* by more than one syllable; and in order to prevent its being *preceded* by more, they adopted the expedient of dividing polysyllables, as it were, into two or more smaller words by means of Methegh, each containing a syllable somewhat elevated in tone above the rest, and which is neither preceded nor followed by more than a single unaccented syllable. To effect this, the position of Methegh is of course to be regulated by that of the chief accent. Thus, when the accent is on the ultimate syllable, Methegh is placed on the second before it, or antepenult, e. g. הָעִבְרִים; and when on the penultimate, Methegh is removed a degree further back, viz. to the pre-antepenult, e. g. חֲוֹמוֹתַיִךְ. Should this Methegh be itself preceded by more than one syllable, a second is employed, e. g. מֵאוֹתוֹתֵיהֶם.

§ 65. From what precedes are to be deduced the following rules for the relative use of Methegh:

1. *a.* If a word consist of three syllables, with the accent on the last, the first of them will receive Methegh, e. g. הוֹלִידוֹ Gen. 5 : 4, 10., הָאָדָם 6 : 2, 3, 4., אֲרוֹמָם Is. 33 : 10, 15., זְרוֹעֹתַי 2 Sam. 22 : 35.; unless it be a short mixed syllable, which on account of its brevity (§ 61. 6.) is opposed to the introduction of an accent, e. g. מַשְׁחִיתָם Gen. 6 : 13., הַמַּבּוּל v. 17, 19., בְּכוּרִים 2 Kings 4 : 42., בְּצִקְלֹנוֹ ib., בַּיַּרְדֵּן 5 : 10., פְּלֹגְשִׁים 2 Sam. 15 : 16. *b.* Should the accent of a trisyllabic word be on the penult, as this is preceded by only a single syllable, no Methegh will be required, e. g. בָּאָרֶץ Gen. 6 : 5., הָרֶמֶשׂ 8 : 17., עָשִׂיתִי, חָטָאתִי, 2 Sam. 24 : 10.

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state, also, that the number of times which this Methegh occurs answers to the number denoted by the letters of its name (געיא), viz. 84: but as this is not mentioned in the Masora, it is usually disregarded.

2. *a.* In a word of four syllables with the accent on the ultimate, when the first is a mixed and the second a simple syllable, the place of Methegh is on the antepenult, e. g. לְנַפְשֹׁתֵיכֶם Gen. 9 : 5., גַּגּוֹתֵיהֶם Jer. 32 : 29., צִבְאוֹתֵכֶם Ex. 12 : 17. ; and, when the first syllable is simple, and the second mixed, on the pre-antepenult, e. g. וְאֶשְׁתַּמְּרָה 2 Sam. 22 : 24., וַאֲשַׁמִּידֵם v. 38. : since a simple syllable always takes Methegh in preference to a mixed one. If both the first and second are mixed syllables, Methegh will sometimes be omitted altogether, e. g. בַּסַּנְוֵרִים Gen. 19 : 11., הַמַּלְאָכִים 15., לַמִּלְחָמָה 2 Sam. 21 : 17., תִּתְחַמָּקִין Jer. 31 : 22. *b.* If the accent is on the penult, Methegh will be placed according to § 64., e. g. אֱלִיָּחוּ 2 Kings 2 : 4., מֵאוֹתֵיךְ Ps. 65 : 9.

3. A word of five syllables with the accent on the last will receive two Metheghs, e. g. מֵאֲנִיּוֹתֵיהֶם Ezek. 27 : 29.

§ 66. These rules apply not only to single words, but likewise to two or more connected by Makkeph, which in this respect are considered as forming but one, e. g. וְמִרִיא־וְצֹאן 1 Kings 1 : 19., אֲדֹנִי־הַמֶּלֶךְ v. 20.

§ 67. As Methegh has two distinct uses, one regarding that syllable only on which it is placed, and the other the form of the entire word, we sometimes find on the same word two Metheghs, one of each kind, e. g. וַאֲבִיאָסָף Ex. 6 : 24., וְהָנִיתָוֹתֵיהֶם Is. 2 : 4. ; in which case the first Methegh is employed for the purpose of restraining the vowel on which it is placed (§ 63. 1. *b.*), and the second on account of the accent (65. 1. *a.*).

§ 68. Instead of Methegh, an accent is sometimes employed ; consequently when two accents are found on a word, one of them is to be considered as supplying the place of Methegh, e. g. וַיְהוֹנָתָן 2 Sam. 17 : 17., and in v. 20 with an accent, thus וַיְהוֹנָתָן ; so תְּרוֹמְמֵנִי 22 : 49., כָּל־הַקְּרָאִים 1 Kings 1 : 49., בֶּן־אֱלִישָׁמָע 2 Kings 25 : 25. We also find words with two accents and a Methegh, viz. a secondary accent to subdivide the word, and a Methegh for completing the syllable which it accompanies, e. g. וַאֲדֹנִיָּהוּ 1 Kings 1 : 50. Hence we see that the accent furthest from the end of the word, always has the power and performs the office of a Methegh.

§ 69. The observations here offered with respect to the twofold use of Methegh, and the rules thence arising for its position, a subject so unsettled and intricate as treated by the generality of grammarians, will be found amply sufficient to explain the phenomena of its occurrence. That this mark will sometimes be found wanting, where, ac-

cording to the rules here given, it ought to appear; and that, on the other hand, it will occasionally occur in a manner which these rules do not account for, is not sought to be denied; yet, if we take into account the obscurity in which this matter has hitherto been involved, we may reasonably conclude that such appearances are the effects of the ignorance or negligence of transcribers; for, with these comparatively trifling exceptions, every Methegh can be accounted for without the smallest difficulty.

MAKKEPH.

§ 70. 1. *Makképh* (מַקֵּף *joining*) is a horizontal stroke placed between two words closely connected, either in signification or grammatical construction, e. g. חַיְתוֹ־אֶרֶץ *beast of the field*, אֲשֶׁר־לָקַח *which he took*. The connective power of Makkeph is greater than that exerted by any of the conjunctive accents; so much so that two words which it joins together are considered as one, in consequence of which the first of them undergoes certain changes. 1. It loses its accent; thus, in the expression בְּנֵי יִשְׂרָאֵל *the children of Israel*, Num. 15:26., the first of the two nouns, בְּנֵי, has an accent, which it loses on being joined by Makkeph to the following one, e. g. בְּנֵי־יִשְׂרָאֵל v. 32; so יְהִי אוֹר, וַיְהִי־אוֹר Gen. 1:3. 2. *a*. Its vowel immediately preceding Makkeph, when long and mutable, and making a mixed syllable, is changed into the corresponding short one, e. g. כָּל רֶמֶשׂ *every reptile*; here the word כֹּל stands by itself, and makes a mixed syllable by the aid of an accent; but when it is connected with the following by means of Makkeph, and loses its accent, Hholem becomes changed into the corresponding short vowel Kamets Hhatuph by § 16. *a*., e. g. כָּל־רֶמֶשׂ Gen. 1:25.; so יִעֲזָב אִישׁ, with Makkeph יַעֲזַב־אִישׁ Gen. 2:24. *b*. When a long vowel making a mixed syllable, and immediately preceding Makkeph, is immutable, it takes Methegh (§ 63. 1. *e*.), e. g. בְּנוֹת־לוֹט Gen. 19:36. Many words also retain a final (ֵ), and take Methegh, when followed by Makkeph, e. g. וְשֵׁם־הַנָּהָר Gen. 2:13., עֵץ־הַגָּן v. 16. (see § 63. 1. *e*.).

Makkeph is employed most frequently to connect prepositions and other particles with the nouns to which they belong, and without which they convey no meaning, as אֵת, אֶל, גַּם, מִן, כֹּל, &c. It is likewise used to connect one noun with another in the genitive, as שֵׁם־יְהוָה *the name of Jehovah*, Ps. 7:18., נְשֵׁי־בָנָיו *the wives of his*

sons, Gen. 7 : 13., or more closely to form a compound term, as עֲצֵי־גֹפֶר *Gopher-wood*, ib. 6 : 14. ; it also connects a verb with its object, as וַתִּקַּח־קֶמַח *she took meal*, 1 Sam. 28 : 24.

2. Very often three words in succession are connected by Makkeph, as כָּל־יְמֵי־לֶמֶךְ Gen. 5 : 31., and sometimes, though rarely, four, as אֶת־כָּל־אֲשֶׁר־לוֹ Gen. 25 : 5. Ex. 20 : 11. ; in which cases the same rules apply to each of the words followed by Makkeph as to the first of two words thus connected.

K'RI AND K'THIBH.

§ 71. In the current editions of the Hebrew Bible, we meet with a number of notes in the margin containing directions as to the proper method of reading and writing many words, and concerning which the following brief remarks may suffice. In the course of the laborious revision of the biblical text undertaken by a celebrated body of Jewish critics, called Masorites (בַּעֲלֵי־הַמָּסוֹרָה *the doctors of tradition*), who lived in the beginning of the sixth century, a multitude of passages were found, which, according to received opinion, were in some respect defective; still the high degree of veneration in which these scholars held the sacred text prevented their rejecting readings, however faulty, in which the manuscripts concurred. They accordingly suffered all such passages to remain; but when they came to a word which seemed erroneously written, they left the text undisturbed, and placed the emendation in the margin, with the accompanying remark קְרִי וּכְתִיב (Chald. part. pass.) *read and written:* thus in Job 13 : 15. the word *written* (i. e. occurring in the text) לֹא is to be read לוֹ. When a word was considered superfluous, they left it unpointed, and placed in the margin the observation כְּתִיב וְלֹא קְרִי *written but not read*, e. g. the word נא 2 King 5 : 18. And when, on the contrary, a word was thought wanting to complete the sense, the vowels alone were inserted in the text, and the word itself placed in the margin with the note קְרִי וְלֹא כְתִיב *read but not written*, e. g. the word בָּאִים Jer. 31 : 38. The number of these critical remarks varies in different editions: thus Elias Levita reckons them at 848, while Capel in the second edition printed at Venice found 1171. Among the K'ri and K'thibh may be reckoned the word יהוה, which, as the complete and most holy name of God (שֵׁם הַמְפֹרָשׁ), was forbidden to be uttered by any except the high priest, and by him but once a year in the Holy of Holies. On all other occasions it was to be read אֲדֹנָי *Lord*, and

hence the Masora (מָסוֹרָה *tradition*) has given it the points of that word, thus יְהוָֹה; except in those cases where יהוה is immediately preceded or followed by the word אֲדֹנָי, when, to avoid repetition, it was read אֱלֹהִים *God*, and pointed accordingly, thus אֲדֹנָי יֱהוִֹה, or יֱהוִֹה אֲדֹנָי Hab. 3 : 19. Various other marks are to be found in the Bible, which in modern editions are generally explained either in the prolegomena or at the end.

CHAPTER VI.

CONSONANT CHANGES.

§ 72. EUPHONY, or that sensibility to harmony residing in the auricular organs, which seeks to soften and otherwise modify the harsh combinations of sound to which the regular inflecting of a language will occasionally give rise, has exerted its influence to no inconsiderable extent both on the consonants and vowels of the Hebrew tongue. We shall begin with the consonants, whose changes from this source may be classed under the several heads of *commutation*, *transposition*, *rejection*, and *addition*. Although unable to reduce to certain rules all the phenomena which had their origin in the peculiar ideas respecting euphony of a people so far removed from us both in space and time as the ancient Hebrews, we can still discover a certain degree of regularity in most of these changes, and this we will endeavour to exhibit.

I. COMMUTATION.

§ 73. This takes place as follows: 1, in letters of the same organ; 2, in letters of adjacent organs, as the gutturals and palatals, sibilants and linguals; 3, in the quiescents; 4, in the liquids.

1. Letters of the same organ.

a. Gutturals.

א = ה: אָמוֹן, הָמוֹן *multitude*; אַיֵּה, הֵיךְ *how?* אוֹי, הוֹי *alas!* כָּאָה, כָּהָה *to be humble, weak*; לָאָה, לָהָה *to be weary*; אֶתְחַבֵּר 2 Chron. 20 : 35. for הִתְחַבֵּר *he joined himself*.

א = ע: אָנַם, עָנַם *to be sad*; אוּד, עוּד *to turn about*; גָּאַל, גָּעַל *to defile*; תָּאַב, תָּעַב *to abhor*; פִּתְאֹם *suddenly*, from פֶּתַע *moment*.

ה = ח: הָיָה *to be, exist*, חָיָה *to live*.

Rarely are the weakest and strongest of the gutturals, א and ח, interchanged; yet we find related אָנַק, עָנַק, חָנַק; also אָצַר, עָצַר, חָצַר *to shut up*.

b. Palatals.

The weak palatal י is rarely commuted with any of the other letters of its organ; yet we find כ = י: כָּשַׁר, יָשַׁר *to be right*; יְשִׁישׁ Syr. ܫܝܫܐ *old age*; and also ג = י: יָסַר, Eth. ገሠጸ *to instruct*. We have once ע = י: יָשַׁשׁ, עָשַׁשׁ *to grow old*.

כ = ג: גָּנַן, כָּנַן *to protect*; גָּנַז, כָּנַס *to collect*; רָגַל, רָכַל *to go about*; סָגַר, סָכַר *to shut up*.

ג = ק: גָּזַר, קָצַר *to cut off*.

כ = ק: כּוֹבַע קוֹבַע *helmet*; רָכַךְ, רָקַק *to be tender*; תָּכַן, תָּקַן *to straighten*; בָּכַר, בָּקַר *be foremost, to behold*; גָּבַע, כָּבַע, קָבַע *to be high*; שָׂרַג, שָׂרַק *to interweave*.

c. Linguals.

ת = ד: תָּלָה, דָּלָה *to hang down*.

ד = ט: דָּבַח, Chald. טְבַח *to slaughter*.

ת = ט: תָּעָה, טָעָה *to err*; חָתַךְ, חָטַךְ *to seize*; קָתַל, Arab. قَتَلَ *to kill*.

d. Dentals.

ז = ס = שׂ: זוּר, סוּר *to depart*; בּוּז, בּוֹס, בּוּשׂ *to despise*.

ז = צ: זָהָב *gold*, צָהַב *to shine like gold*; זָעַק, צָעַק *to cry*; גָּזַר, קָצַר *to cut*; עָלַז, עָלַץ *to rejoice*.

ס = צ: אָסַר = אָצַר *to shut up*.

ס = שׂ: סֹבֶךְ שׂוֹבֶךְ *thicket*; סָכַךְ, שָׂכַךְ *to cover*; סָכַל, שָׂכַל *to be wise*; סָעַר, שָׂעַר *to shudder*; כָּסָה, כָּשָׂה *to cover*; כַּעַס, כַּעַשׂ *anger*.

שׂ = צ: שָׂחַק, צָחַק *to laugh*; סָפַן, שָׂפַן, צָפַן *to conceal*.

e. Labials.

ו = ב = פ: גַּו, גֵּב, גַּב *back*; בָּזַר, פָּזַר *to scatter*; בָּקַע, Chald. פְּקַע, Syr. ܦܩܥ *to split*; בַּרְזֶל, Chald. פַּרְזֶל, Syr. ܦܪܙܠ *iron*; בָּרַח *to break up, flee*, פָּרַח *to break out, blossom*, פָּרַךְ *to break in pieces*; כָּבַשׁ *to subject*, כָּפַשׁ *to cover over*.

ב = פ = מ: קָמַץ, קָפַץ, קָבַץ *to compress*; בָּרִיא, מָרִיא *fat*; מִכְתָּב, מִכְתָּם *writing*; פָּלַט, מָלַט *to escape*; אָסַף = אָסַם *collection*; טָמַן, צָפַן *to hide*; פְּרַק K'thibh, מְרַק K'ri, Is. 65 : 4.; Syr. ܙܡܢ, Heb. זְמַן *time*; דִּיבוֹן, דִּימוֹן *a city of Moab*.

2. Letters of adjacent organs.

a. Gutturals and Palatals.

ח = ג, כ, ק: חָבַל *to bind*, גָּבַל *to bound*; חוּל, גּוּל *to whirl round*; חָבַר, גָּבַר, כָּבַר *to combine*; חָצַב, קָצַב *to cut*.

ע = ג, כ, ק: נָבַע, נָבַג, נָבַק *to spring, flow*; עָטַר, כָּתַר *to surround*; זָרַע, זָרַק *to scatter*; Chald. אַרְעָא, אַרְקָא *earth*.

b. Sibilants and Linguals.

ז = ד: פָּחַז, פָּחַד *to leap*; זָבַח (טָבַח), Chald. דְּבַח *to slay, sacrifice*; זָעַף, דָּעַף *to quench*.

צ = ט: נָצַר, נָטַר *to watch*; חָצַב, חָטַב *to hew*; צָהַר *to shine*, טָהֵר *to be pure*.

ס = שׁ, צ, ת: חָרַס, חָרַשׁ, חָרַץ, חָרַת *to scratch, grave*; נָסַךְ, נָתַךְ *to pour out*.

שׁ = ת: Chald. פְּשַׁר, Heb. פָּתַר *to interpret*; חָרַשׁ, חָרַת (χαράσσω, χαράττω) *to engrave, plough*; בְּרוֹשׁ, בְּרוֹת *cypress*.

c. ת = כ, ק, ג. The equivalence of ת and the palatals, in Hebrew and the Shemitish languages generally, can be attributed only to the adjacency of the organs by which they are produced. The following instances may be given: פָּתַח, פָּקַח *to open*; חָתַר, חָקַר *to break into, to investigate*; שָׁתָה, שָׁקָה *to drink*; סָתַר, סָכַר *to cover*; talm. אִיתָא, אִיכָּא *it is*; אַתָּה *thou*, suff. of the same pers. ת: in Ethiopic the pronominal affformative of the sec. pers. sing. is ከ, which is thus equivalent to the Heb. ת. Again, in various European languages,—in addition to numerous instances of the commutation of the palatals and sibilants (which latter bear, as is shown by the examples under the letter *b*., a close affinity to the linguals), e. g. Gr. σύν, Lat. *cum, con*; Germ. *zünden*, Eng. *kindle*; Russ. *zoloto*, Eng. *gold*,—we find the single letter *c*, alternately equivalent both to *s* and *k*.

d. ה = ת. The aspirate ה is frequently changed into the lingual ת, although not letters of the same or of nearly related organs: as in forming the sing. construct of fem. nouns, e. g. חָכְמָה, constr. חָכְמַת; in forming the third pers. fem. of the future tense, e. g. תִּקְטֹל for

הִקְטִל; in inflecting the preterite of verbs לה, e. g. גָּלָה, גָּלְתָה, &c. All which may be explained by the fact of the relationship existing between the aspirate *h* and the sibilants, which are properly but a stronger kind of aspirate; for in the endeavour to produce a very forcible aspiration, the teeth involuntarily approach, and thus, by partially obstructing the passage of the air, give rise to a sibilant sound: among the many proofs which present themselves are, *ὑπέρ, super; ὗς, sus; ἕρπω, serpo* (שָׂרָף); Germ. *herr*, Eng. *sir* (שַׂר).

3. For the commutation of the quiescents, see § 86 et seqq.

4. The liquids are also occasionally interchanged.

ל = ר: הִצְהִיל, הִצְהִיר *to cause to shine*; קָרֵב, Arab. قَلْبٌ *heart*; אַלְמָנָה, Syr. ܐܰܪ̈ܡܠܬܳܐ, Arab. أَرْمَلَةٌ *widow*; אַלְמָנוֹת, אַרְמְנוֹת *palaces*; Chald. שַׁלְשְׁלָה, Heb. שַׁרְשֶׁרֶת *a chain*.

ל = נ: לָחַץ, נָחַץ *to oppress*; לִשְׁכָּה, נִשְׁכָּה *chamber*; נָתַן, Syr. ܢܬܰܠ *to give*; צֶלֶם, Arab. صَنَمٌ *image*.

נ = מ: שָׁטַם, שָׁטַן *to oppose*; נוּט, מוּט *to totter*; כִּמְהָם, כִּמְהָן n. pr.

נ = ר: כָּרַע, כָּנַע *to kneel*; בָּחַר, בָּחַן *to prove*.

II. TRANSPOSITION.

§ 74. 1. Many words are found in Hebrew consisting of the same letters differently arranged as certain other words, and expressing ideas either precisely the same, or but slightly modified: thus,

a. גָּזַר, קָצַר = קָרַץ, גָּרַז = כָּרַס *to cut*; כָּסַל, סָכַל *to be foolish* (the opposite of שָׂכַל *to act wisely*, comp. Eng. *skill*); כֶּבֶשׂ, כֶּשֶׂב *sheep*; נָשַׁב, נָשַׁק = נָפַשׁ, Eth. ነፈሰ *to breathe*; נָחַשׁ, נָשַׁת *to dry up*; סֶמֶל, צֶלֶם *image*; שַׂלְמָה, שִׂמְלָה *garment*.

b. Transposition occurs oftenest among the weak letters א, ה, ו, e. g. אָנַק, נָאַק *to groan*; בֶּהָלוֹת, בַּלָּהוֹת *terrour*; עַוְלָה, עֶלְוָה *unrighteousness*; זְוָעָה, זַעֲוָה *maltreatment*.

2. Such cases of transposition as the preceding belong rather to the department of lexicography; for they can scarcely be said to affect the grammar of the language. Those which take place on the concurrence of the lingual ת with one of the sibilants, concern us more especially, and are as follows.

The lingual ת, when in the course of inflection it would immediately precede one of the sibilants ס, שׂ, שׁ, ז, or צ, cannot without great difficulty be expressed with its appropriate aspiration, from which it is accordingly freed in several different ways: *a.* When coming before either of the strong hissing dentals ס, שׂ, or שׁ, which contain no lingual sound, the ת is merely transposed, and then by § 41. loses its aspiration; thus the Hithpa'hel species of סָפַח, regularly inflected הִתְסַפֵּחַ, becomes הִסְתַּפֵּחַ; so also we have הִשְׁתַּגֵּב for הִתְשַׁגֵּב, הִשְׁתַּמֵּר for הִתְשַׁמֵּר. *b.* When concurring with one of the remaining dentals ז and צ, which partake somewhat of the nature of linguals, (viz. ז of that of the softest lingual ד, and צ of that of the hardest ט,) the ת is not only transposed, but is moreover changed after ז into ד, e. g. הִזְדַּמֵּן for הִתְזַמֵּן, and after צ into ט, e. g. הִצְטַדֵּק for הִתְצַדֵּק.

3. Another species of transposition is that which takes place on the concurrence of two pairs of similar letters; e. g. סִבְסַב for סִסְבֵּב.

III. REJECTION.

§ 75. Besides the commutation and transposition of letters to which a regard for the laws of euphony has given rise, we find the same cause producing their *rejection* from different parts of words, viz. from the beginning, (termed *aphæresis*), the middle (*syncope*), or the end (*apocope*). Those most frequently rejected are the weak letters אהוי and the liquids.

1. *Aphæresis.*

§ 76. The weak letters א, ה, and י, and also the liquid נ, when situated at the beginning of a word, are sometimes passed over in silence, the voice hastening onwards, to reach the tone-syllable at or near the end; and in consequence they are not unfrequently rejected in writing: thus, the imperative of verbs פֵּי and פֵּין, on account of the rapidity of utterance proper to this mode, e. g. לֵךְ for יֵלֵךְ, שֵׁב for יֵשֵׁב; גַּשׁ for נְגַשׁ, תֵּן for נְתַן, שׂוֹא for נְשׂוֹא; and of one verb פָּל, viz. קַח for לָקַח. This species of rejection takes place also in some words not of the class above mentioned, e. g. דַּע for יְדַעְתָּה, בוּל for יְבוּל; חַד for נַחְנוּ, אָחַד for אֲנַחְנוּ, שַׁלְהֶבֶת prob. for אֶשְׁלַהֶבֶת; הִי for נְהִי. Once כ is rejected, viz. סוּתוֹ Gen. 49: 11. for כְּסוּתוֹ.

2. *Syncope.*

§ 77. The most common species of rejection is that which takes place in the middle of words, either by *contraction* or *assimilation*.

1. Contraction is generally the result of the concurrence of two similar letters in the middle or at the end of a word: it takes place either, *a.* between two letters which are precisely the same; thus, for instance, קָטַל becomes contracted into קָטַל, סָבַב into סַב, כָּרַתְתָּ into כָּרַתָּ; *b.* or between two letters of the same organ, e. g. הִדַּקֵּק for הִתְדַּקֵּק, הִטַּהֵר for הִתְטַהֵר; לָלַת for לָלֶדֶת, אַחַת for אַחֶדֶת 1 Sam. 4 : 19. *c.* and occasionally between letters of adjacent organs; as that of the the lingual ת with the dentals ז and שׁ, e. g. הִזַּכָּה for הִתְזַכָּה, once יִשַּׁמֵּם for יִתְשַׁמֵּם; and also with the palatal כ (see § 73. 2. *c.*), e. g. הִכַּסָּה for הִתְכַּסָּה.

2. The kind of Assimilation which most frequently presents itself, is that of the liquid נ in the middle of a word, which on taking Sh'wa becomes assimilated to the letter following, and is then as in the former case rejected, e. g. יִגַּשׁ = יִנְגַּשׁ for יִנְגַּשׁ, נָתַתִּי = נָתַנְתִּי for נָתַנְתִּי, and sometimes when accompanied by a vowel, e. g. אַתָּ for אָנַתָּ, בַּת for בָּנַת, תֵּת for תֶּנֶת, אֻמֵּת for אֻמֶּנֶת. Very seldom the liquid ל is thus rejected, e. g. יִקַּח for יִלְקַח.

3. The weak letters ה and ו, when preceded by a vowelless consonant in the middle of a word, are often rejected, and give their vowel to such preceding letter, e. g. יַקְטִיל for יְהַקְטִיל, לָאָרֶץ for לְהָאָרֶץ, גָּלוּ for גָּלְהוּ, לַבָּה Ex. 3 : 2. for לְהַבָּה, הֵם = הִים for הֵמָּה, הָקִים for הֲקִימוּם, הַקִּרִים for הַקְוִרִים, אֵי for אִוֵּי, כִּי for כְּוִי; א and י more rarely, e. g. מַלַּךְ for מַאֲלַךְ, יַדּוּ for יְיַדּוּ, תֵּתְיַצֵּב for תִּתְיַצֵּב Ex. 2 : 4; and once or twice the guttural ע, e. g. בֵּל for בְּעֵל, בִּי for בְּעִי.

3. *Apocope.*

§ 78. The rejection of final consonants is not carried to any great extent; it principally affects the ן of the third pers. plur. termination of verbs, which in the pret. is almost always rejected, e. g. קָטְלוּ for קָטְלוּן, and generally also in the future, e. g. יִקְטְלוּ for יִקְטְלוּן; the final ה of the fut. of verbs לה, e. g. יִגְלֶה, וַיִּגֶל; and the ם of the masc. plur. term. of nouns, on entering the construct state, e. g. מָלְכִים constr. מַלְכֵי.

IV. ADDITION.

§ 79. The effect of euphony on the forms of words manifests itself also in a manner the direct reverse of the preceding, viz. in the *addition* of certain letters either at the beginning (*prosthesis*), the middle (*epenthesis*), or the end (*paragoge*).*

1. *Prosthesis.*

§ 80. The letter most commonly added to words at the beginning is the weakest of the consonants, א, which is prefixed in order to avoid commencing a word with a vowelless consonant, and is called from its position Aleph Prosthetic ;† thus זְרוֹעַ, אְזְרוֹעַ *arm*; כְּזָב, אַכְזָב *deceitful*; כְּזָר, אַכְזָר *cruel*; צְעָדָה, אֲצַעֲדָה *foot-chain*; תְּמוֹל, אֶתְמוֹל *yesterday*; תְּנָן, אֶתְנָן *gift*. Less often we find the weak letter ה used for the same purpose, as for instance in the inf. of the Niph'hal species, e. g. הִקָּטֵל = הִנָּקְטֵל for נִקְטֵל, Arab. إِنْقَتَلَ; and probably also the Hithpa'hel הִתְקַטֵּל, Arab. تَقَتَّلَ.

2. *Epenthesis.*

§ 81. Epenthesis is the insertion of a consonant—generally a liquid—after a short vowel in the middle of a word, when requisite to complete the syllable.

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* The meanings of the Greek terms by which grammarians designate the three species of rejection and addition, are given in the following Latin hexameters.

Prosthesis apponit capiti, sed *Aphæresis* aufert;
Syncope de medio tollit, sed *Epenthesis* addit;
Abstrahit *Apocope* fini, sed dat *Paragoge*.

† Although א prosthetic is in some instances employed in Hebrew, it very often happens that a word in this language begins with a vowelless consonant. But in Arabic, when such would be the case, an ا is invariably prefixed, thus إِنْقَتَلَ for نْقَتَلَ, إِبْنٌ for بْنٌ, إِسْمٌ for سْمٌ. In other languages also we sometimes find an initial vowel employed to soften the commencement of a word, e. g. פְּרָת *Euphrates*; Lat. *scarabæus*, Fr. *escarbot*; Lat. *spiritus*, Welsh *ysgryd*; Germ. *lärm*, *wachen*, Eng. *alarm*, *awake*.

1. Instances are to be found in most languages of the augmentation of words by doubling one of their constituent letters, or inserting a new one, generally a liquid, as for instance λαμβάνω (root, λαβ), *frango* (root, *frag*), *stand* (root, *sta*): and this is a phenomenon often met with in Hebrew. There is, however, this difference between it and the other languages of the Shemitish family, that in Hebrew the former method, viz. that of doubling a letter by the insertion of Daghesh, is employed for the purpose of furnishing a resting-place to a short vowel; while in the cognate dialects a liquid is more frequently inserted in the corresponding words for the same purpose: thus, *a*. In the Heb. כִּסֵּא *throne*, we find ס reduplicated by Daghesh on account of the preceding short vowel (ִ), while in Chaldee, Syriac, and Arabic, a ר is inserted from the same cause, e. g. Chald. כָּרְסֵא, Syr. ܟܘܪܣܝܐ, Arab. كُرْسِيٌّ; so כֻּסֶּמֶת *spelt*, Arab. كُرْسُنَّةٌ. Occasionally ר is inserted in Heb., e. g. שַׂרְעַפִּים equivalent to שְׂעָפִים *thoughts*; שַׂרְבִּיט = שֵׁבֶט *sceptre*; קַרְדֹּם *axe*, Arab. قَدُّومٌ, from קָדַד, קָצַץ = גָּדַד, גָּזַז *to cut*. *b*. Much more frequently we find a Daghesh in Hebrew equivalent to the insertion of the liquid נ in the other Shemitish dialects, e. g. אַתָּה *thou*, Syr. ܐܢܬ, Arab. أَنْتَ, Eth. አንተ; so אִבֵּה *fruit*, Chald. אִנְבָּה; Heb. מַדַּע (from יָדַע), Sanscr. *mati*, Gr. *μάθη-σις*, Chald. מַנְדַּע (*μανθάνω*); לַפִּיד *torch, flame*, Chald. (where נ is inserted, which before the labial פ becomes מ) לַמְפַד, Syr. ܠܡܦܐ, Gr. *λαμπάς, -άδος*. Once, however, we find נ in Heb. instead of Daghesh, viz. קִנְצֵי Job. 18 : 2. for קִצֵּי.

2. That species of epenthesis which more particularly belongs to the province of grammar, consists in the regular insertion of נ (technically termed Nun Epenthetic), for the most part between verbs and their pronominal suffixes, in order to avoid an hiatus, e. g. יִקְטְלֶנּוּ = יִקְטְלֵהוּ for יִקְטְלֵנְהוּ. And once before the pron. of the sec. pers. m. sing., where no hiatus would occur, viz. אֶתְּקֶנָּךְ Jer. 22 : 24. for אֶתְּקֵךְ.

3. *Paragoge.*

§ 82. Besides the preceding modes of increasing words, a letter is sometimes added at the end, for the purpose of either strengthening or softening the termination.

1. In order to give strength to the termination, the liquid נ (= ν Ephelkystikon in Greek) is frequently affixed, e. g. תֵּעָשִׂין Ruth 3 : 4. for תֵּעָשִׂי.

For the contrary purpose of softening, the weak letters א, ה, ו, י, are employed: thus,

2. *a.* ה is often affixed to the first pers. sing. fut. or to the imp. of verbs, e. g. אֶקְטְלָה, חוּשָׁה; to the pronouns of third pers. plur. viz. הֵמָּה, הֵנָּה, for הֵם, הֵן, and of sec. pers. fem., viz. אַתֶּנָה for אַתֶּן; and also to particles, e. g. הֵנָּה for הֵן, אַיֵּהּ for אַי, אָנָה for אָן.

b. To feminine nouns after the fem. char. ה is hardened into ת (see § 73. 2. *d.*), which corresponds to the emphatic state in the Aramaic languages, e. g. אַיְמָתָה Ex. 15 : 16. for אֵימָה, יְשׁוּעָתָה Ps. 3 : 3. 80 : 3. for יְשׁוּעָה, עֶזְרָתָה Ps. 44 : 27. for עֶזְרָה; and also occasionally to other nouns, e. g. לֵילָה Gen. 1 : 5. for לַיִל.

3. The semi-vowel ו is sometimes affixed to nouns, e. g. חַיְתוֹ Gen. 1 : 24. Is. 56 : 9. Ps. 50 : 10. 104 : 20. Zeph. 2 : 14. for חַיַּת, מַעְיָנוֹ Ps. 114 : 8. for מַעְיָן, בְּנוֹ Num. 23 : 18. 24 : 3, 15. for בֵּן.

4. The semi-vowel י is affixed to nouns, participles, and fem. adjectives, e. g. *Nouns:* בָּנָי Gen. 49 : 11. for בֵּן, אַפְסֵי Is. 47 : 8, 10. for אֶפֶס, דִּבְרָתִי Ps. 110 : 4. 114 : 8. 123 : 1. for דִּבְרָה. *Participles:* אֹסְרִי for אֹסֵר Gen. 49 : 11., שֹׁכְנִי Deut. 33 : 16., עֹזְבִי Zech. 11 : 17., אֹהַבְתִּי Hos. 10 : 11.; גֹּנָבְתִי Gen. 31 : 39.; נָאֲדָרִי Ex. 15 : 6. *Adjectives:* שָׂרָתִי, רַבָּתִי Lam. 1 : 1., מְלֵאָתִי Is. 1 : 21.

5. א is sometimes added paragogically after the vowel ־ִ or וּ, e. g. קָלְיָא 1 Sam. 17 : 17. for קָלִי, נָקְיָא Joel 4 : 19. for נָקִי; הֲלָכְיָא Josh. 10 : 24. for הֲלָכוּ.

CHAPTER VII.

IMPERFECT LETTERS.

§ 83. THE Hebrew alphabet consists entirely of consonants, the representatives of articulate sounds produced by opening and closing the several organs of speech during the emission of the voice, with a greater or less degree of force; and whose relative strength accordingly differs in a corresponding manner: thus, for example, ק and פ are much stronger in sound than the semi-vowels י and ו of the same organs (§ 6). Consonants of the former kind are called *strong* or

perfect, on account of their distinctness of utterance, and capability of being pronounced by the aid of any vowel whatever; the latter receive the name of *weak* or *imperfect* letters, from their tenuity of sound, and the difficulty experienced in their enunciation, except in connection with certain homogeneous vowels (see § 7). And hence result peculiarities of different kinds in the formation of words in which these imperfect letters occur, according to which they may be divided into two classes, viz. *gutturals* and *semi-vowels*.

GUTTURALS.

§ 84. The gutturals, as their name imports, are those consonants which are produced chiefly by the action of the throat: they are the following five—א, ה, ח, ע, and ר; and in the very nature of the obscure sounds represented by them, are to be found the causes of the peculiarities of formation and inflection to which they give rise.

1. *a*. The gutturals take in preference to all others the appropriate vowel of their own organ, viz. the simple, open vowel *a* (§ 11); and accordingly, when occurring in a situation to receive one of the other vowels, a guttural will commonly take *a* in its stead, e. g. יִזְעַק for יִזְעֲק. *b*. When a guttural is immediately preceded in the ultimate by a vowel in the same syllable with which it cannot coalesce, it will receive in addition a short *a*, called Pattahh furtive (§ 23), e. g. הִשְׁמִיעַ (pron. *hishmi^{a}'h*) for הַשְׁמִיעַ; and should the preceding vowel not be rendered immutable by an accompanying semi-vowel, it may be contracted with the Pattahh furtive of the guttural into a single *a*, e. g. pret. Pi'hel שִׁמַּע contr. שִׁמַּע. But where a vowel is the characteristic of the form in which it appears, it must be suffered to remain, although concurring with a guttural, e. g. inf. constr. שְׁמֹעַ, never שְׁמַע.

2. The second peculiarity of the gutturals consists in taking a compound Sh'wa (§ 20 et seq.) where another letter would receive simple Sh'wa, either quiescent or mobile, e. g. אֲכֹל for אְכֹל, צֲעָקָה for צְעָקָה, in both of which cases the compound Sh'wa takes the place of Sh'wa mobile; and יַעֲמֹד for יַעְמֹד, הֶעֱמִיד for הֶעְמִיד, הֶעֱמַד for הֶעְמַד where it replaces Sh'wa quiescent. This peculiarity likewise has its origin in the nature of these letters, which are scarcely more than aspirates of greater or less force, the compression of the organs by means of which they are produced being much slighter than in the case of the other

consonants; whence it arises that they cannot easily be made audible without an accompanying vowel. Should these letters, therefore, have no vowel of their own, i. e. be accompanied by Sh'wa simple, and have to be pronounced by the aid either of the preceding vowel, as יַעֲמֹד, or of the following, as עֲמֹד (§ 18), the sound of the guttural would in either case be almost if not entirely lost. With the perfect letters it is otherwise: thus in the words יִקְטֹל, קְטֹל, the sound of ק is perfectly audible, although without a vowel of its own.

And hence we see, that the reason why the gutturals are accompanied by a compound Sh'wa, or extremely short vowel, in those cases where other letters receive the sign denoting the entire absence of a vowel sound, is that the voice involuntarily dwells a little upon them, in order to render them perfectly audible and prevent their being lost in pronunciation. Accordingly, gutturals which are so accompanied by no means constitute a syllable, but merely commence one, with the remaining part of which they are not as closely connected as a consonant taking Sh'wa simple, although not as far removed from it as one which has a complete vowel of its own.

Now as these compound Sh'was are with very few exceptions placed under the gutturals merely in order that their slight sound may not be entirely lost, it does not signify in a grammatical point of view which of them is taken in a given instance. When occurring in the middle of a word, this point is decided by the preceding vowel, which always prefers to be followed by that compound Sh'wa which is homogeneous to itself, e. g. יַעֲמִיד, חֲעָמַד. And on the other hand, a compound Sh'wa in certain cases exerts an influence on the preceding vowel: for when according to analogy a guttural would be immediately preceded by short *i*, it usually takes a compound Sh'wa containing its homogeneous vowel *a*, or more frequently that modification of *a* which is nearest to *i*, namely *e* (see § 21); and in either case the preceding vowel is changed to correspond to that of the compound Sh'wa, e. g. חֶעֱמִיד for חִעֲמִיד, יֶעֱמֹד for יִעֲמֹד. For the cases in which a guttural receives simple instead of compound Sh'wa, see § 20. *n*.

3. The third peculiarity arising from the nature of these consonants is that they are incapable of being reduplicated in pronunciation, and consequently can never receive Daghesh forte (§ 29); a peculiarity which affects chiefly the preceding vowel: thus, should a guttural occur in a situation where another letter would take Daghesh forte, and consequently be preceded by a short vowel (§ 31), such vowel will be changed into a long one; viz. (ַ) into its corresponding (ָ),

e. g. בָּרֵךְ for בַּרֵךְ, הָעִיר for הַעִיר; (ַ) into (ֵ), e. g. הֵעָמֵד for הַעָמֵד, בֵּרֵךְ for בְּרֵךְ; and (ְ) generally into (וֹ), e. g. בֹּרַךְ for בְּרַךְ. The reason is, that the voice, being prevented from passing over to the following consonant to finish the syllable, remains longer with the preceding one; which has the effect of lengthening the quantity of its accompanying vowel.

§ 85. The above are the chief peculiarities affecting the gutturals, as a branch of the class of imperfect letters; but, as these are distinguished from the perfect letters by a weakness common to them all, so again each individual letter of the gutturals differs from the rest in weakness, and in the degree in which these peculiarities are manifested. We will therefore treat of them separately, beginning with the strongest.

1. ר, of all the gutturals, is the one affected with their common peculiarities to the least extent; since its sound, which is produced not by the throat alone, but also by the aid of the tongue, is a comparatively strong one. *a.* In the beginning of a word, it may be accompanied by any vowel, e. g. רֹאשׁ, רִאשׁוֹן, רֵאשִׁית, רֶגֶל; it may end a mixed syllable when preceded by any vowel without requiring its homogeneous *a* (see § 23), e. g. שָׁמוֹר, הִשְׁמִיר; and seldom, in its quality of guttural, changes the preceding vowel into *a*,—thus (ֶ), the shortest vowel and the most opposed in its nature to the gutturals, is retained in יִרְעַשׁ, יִרְגַּשׁ, מֶרְחָב, &c. *b.* It very often occurs with simple instead of compound Sh'wa, e. g. רְחֹב, תִּרְעַץ, הַרְחִיב. *c.* ר is also found occasionally with Daghesh, and even when preceded by a long vowel, although the chief peculiarity to which as a guttural it is subjected, is the inability to receive the sign of reduplication, e. g. מָרַת Prov. 14 : 10., כָּרַת שָׁרְשָׁהּ Ezek. 16 : 4., לְשָׁרְשָׁהּ Prov. 3 : 8., שָׁרְאַשְׁי Cant. 5 : 2., הַרְעִמָה 1 Sam. 1 : 6., הַרְאִיתָם 10 : 24. 17 : 25. 2 Kings 6 : 32. All of which tends to show that ר, although reckoned among the gutturals, holds in reality an intermediate rank between them and the dentals.

2. ח. This letter is a more genuine guttural than the preceding, being produced entirely by means of the throat, without the assistance of any other organ. At the same time, its sound is stronger than that of the remaining letters of its class; and consequently, *a.* Although it prefers with the rest when ending a mixed syllable to be preceded by the short vowel (ַ) of the same organ (§ 11), it may also immediately follow the short vowel (ָ), which is less congenial to the nature of these letters, or the still shorter and more heterogeneous

vowel ( ), e. g. יַחְזֵק, יֶחֱזַק, יְחִיֶה. *b.* It often occurs with simple Sh'wa, as in the examples just given, where as a guttural it should take one of the compound forms. In such cases the short vowel remains without being accompanied by Methegh. *c.* The comparatively strong sound of this guttural allows a preceding short vowel to be retained; as it can rush on to the ח and be lost in it, although on account of the organs' remaining unclosed during its pronunciation its reduplication cannot be made audible, and consequently it never takes Daghesh forte (see § 29), e. g. הַחֹדֶשׁ, בַּחִים. When such preceding vowel is the second before the tone-syllable, it takes Methegh, e. g. הָחֳתִים, הָחֳרִיב.

3. ע. The letter ע is a weaker guttural than either of the preceding, although stronger in sound than ה or א. It is accordingly subjected to all the peculiarities of the gutturals, with but few exceptions. *a.* It prefers to be accompanied by *a*, which also is the only vowel in which it can rest; and this accordingly it takes for its own (§ 23), whenever preceded by a different one, e. g. שַׁמַּע for שִׁמַּע, הִשְׁמִיעַ for הִשְׁמִיעַ; and into this *a* the preceding vowel is occasionally merged, e. g. שַׁמַּע for שַׁמֵּעַ, שְׁמַע for שִׁמַּע. *b.* Its sole exemption from the guttural peculiarities consists in occasionally receiving simple instead of compound Sh'wa, which however is generally mobile, e. g. נָעְלָם Lev. 4: 13., בַּעְשָׂא 1 Kings 15: 16, 17.; except before the afformatives in ל gutt. verbs, e. g. שָׁמַעְתָּ, &c.

4. ה. This letter has a sound purely guttural, but weaker than either of the former; and hence it has all the peculiarities of its class in full force, except that it occasionally takes simple instead of compound Sh'wa. Indeed its peculiarities are more numerous than those by which any of the others are affected; for, the extreme weakness of its sound causes it to approach nearly the nature of the semi-vowels, with which it accords in many respects: thus, *a.* It rests like them in a long vowel (§ 14), and interchanges with them. It may also be immediately preceded by a heterogeneous vowel without requiring a Pattahh furtive, except when strengthened by the insertion of Mappik (§ 44); and it forms a paragogic termination which is not accounted an integral part of the word (§ 54. 3.). *b.* Although ה is capable of receiving any vowel of its own, either at the beginning or in the middle of a word, yet at the end it quiesces, in addition to its homogeneous *a*, only in the first modifications of that vowel, namely *e* and *o*, e. g. גָּלָה, גָּלֹה. Of these two, however, the palatal vowel *e* is generally preferred, as being nearer the guttural *a* than is the labial *o* (§ 11); thus,

in the preterite of all the species of לה verbs it takes *a*, and in the future *e*, e. g. גָּלָה, גָּלְתָה ; יִגְלֶה, יִגְלֶה.

5. א. The peculiarities of this weakest of the gutturals will be treated of among the semi-vowels.

SEMI-VOWELS.

§ 86. Those distinctive peculiarities of the letters א, ו, and י, which qualified them to serve as vowel-signs before the introduction of points into the orthography of the language (§ 9), continued to display themselves after that took place, in a tendency to be employed rather as vowels than as consonants; and hence their occurrence in words, whether as radicals or serviles, gave rise to certain varieties both of formation and inflection. As a preliminary step to the explanation of these varieties, the chief peculiarities of the letters producing them may be briefly stated as follows. 1. They are inclined to lose entirely their consonantal power, and quiesce in their respective homogeneous vowels. 2. They are rejectible. 3. They are liable to be commuted the one for the other. Though the letters אהוי are all weak in comparison with the other consonants, and are all subjected to the three above-mentioned peculiarities; yet, as this weakness is of different degrees, the extent to which they are individually affected with these peculiarities varies in proportion. It will therefore be requisite to speak of each letter separately.

Peculiarities of Aleph.

§ 87. א is the weakest of all the consonants, whence it was formerly employed in the representation of the simplest vowel *a*. Its influence on the vowels is exceedingly small, on account of the extreme slightness of its consonantal power, which does not prevent its being accompanied by, or resting in, any one of them, either at the beginning, middle, or end of a word.

§ 88. 1. In the beginning of a word, e. g. אָכַל, אַח, אֵם, אֶבֶן, אִי, אֲמוֹת, אֹמֶר, אָכְלָה, אוּלָם, אֲמָה. It prefers however to be accompanied by a long vowel; and accordingly, when its own Sh'wa must be changed into a vowel, in order to form a mixed syllable with a following vowelless consonant (§ 104. 4. *b*.), instead of the shortest vowel (ֲ), usually

taken in such cases, it receives the longest among the short vowels, viz. (ְ), which is nearer to (ַ), and hence more congenial to its nature; whence in the first pers. fut. sing. we find אֶקְטֹל instead of אֶקְטֹל for אֶקְטֹל; except when followed as in the Niph. of פ״י verbs by the weak letter ו with Daghesh, which, to render its reduplication audible, requires to be preceded by the shortest vowel of all, viz. (ֻ), e. g. אִוָּשֵׁב, not אִוָּשֵׁב. The following instances in the same species and tense of other verbs may also have arisen from a desire to add intensity to the reduplication, e. g. אִשְׁבַּע Gen. 21 : 24., אִמְלַט 1 Sam. 27 : 1.

2. When א at the beginning of a word is destitute of a vowel, as a guttural it takes compound Sh'wa, e. g. אֱמֹר for אֱמֹר; and it retains, on account of its weakness, an accompanying long vowel when another letter would reject it, thus אֲבוֹס absol. and constr.

3. When א, preceded by a letter without a vowel, has one of its own, it has a tendency to give its vowel to such preceding letter, and rest in it, e. g. כַּאבִּיר Is. 10 : 13. for כְּאַבִּיר, שֵׂאת *passim* for שְׂאֵת; and in a few instances א is then rejected, e. g. מַלְפְּנוּ Job 35 : 11. for מְאַלְּפֵנוּ, וַתְּזַרֵנִי 2 Sam. 22 : 40. for וַתְּאַזְּרֵנִי, יֵהֵל Is. 13 : 20. for יְאַהֵל, אַבְּדָה Ezek. 28 : 16. for אֲאַבֶּדְךָ.

4. A vowelless consonant, on being placed before an א with compound Sh'wa, will generally take the long vowel corresponding to the compound Sh'wa, and in this א will rest; thus לֶאֱמֹר becomes לֵאמֹר for לֶאֱמֹר, לֶאֱלֹהִים with לְ pref. becomes לֵאלֹהִים for לֶאֱלֹהִים.

5. At the beginning of a word, ה is sometimes taken for א. See § 73. 1.

§ 89. 1. In the middle of a word also, א may receive or rest in any vowel; but in the fut. Kal of some פ״א verbs it rests in the long vowel (וֹ) in preference to the short (ָ), e. g. יֹאכַל instead of יְאָכַל.

2. Sometimes on taking a vowel of its own, and being preceded by a letter without one, the vowel-change mentioned above (§ 88. 3.) occurs here also, e. g. חַטֹּאת for חַטַּאת, צֹרְאֹר for צַרְאַר, תִּשְׁאִינָה Ezek. 23 : 49. for תִּשְׂאֶינָה; and even when this will cause the rejection of the vowel preceding Sh'wa, thus קְרַאת, constr. קְרַאת, and with לְ prefixed לִקְרַאת.

3. *a.* In a few instances א is rejected, e. g. מֵזִין Prov. 17 : 4. for מְאַזְּין, מִשְׁתּוֹ Job 41 : 17. for מִמַּשְׂאֹתוֹ, מֵרִשִׁית Deut. 11 : 12. for מֵרֵאשִׁית, רֵמִים Ps. 22 : 22. for רְאֵמִים, נִטְמֶתֶם Lev. 11 : 43. for נִטְמָאתֶם. *b.* In the first pers. fut. sing. of פ״א verbs, where two Alephs come together, the radical is in general rejected, e. g. אֹכַל for אֹאכַל; and occasion-

ally in the other persons also, e. g. תֹּאמְרוּ 2 Sam. 19 : 14. for תֹּאמְרוּ, תֵּזְלִי Jer. 2 : 36. for תֵּאָזְלִי, וַיֵּהָא Deut. 33 : 21. for וַיֵּאָתָא, וַיִּסֶּהָ 2 Sam. 6 : 1. for וַיִּאָסֶף; see Ps. 104 : 29. 139 : 20. 1 Sam. 28 : 24. *c.* So too in a few instances after the characteristic ה of the Hiph'hil species, e. g. הָכִיל Ezek. 21 : 33. for הַאכִיל, הֲתָיוּ Is. 21 : 14. Jer. 12 : 9. for הֲאתָיוּ.

4. Although א may rest in any vowel whatever, it is still sometimes changed into the homogeneous *mater lectionis* of the vowel preceding it: viz. into י when preceded by Hhirik, e. g. יְרִשׁוֹן Job 8 : 8. for יִרְאשׁוֹן, נְטָמִינוּ Job 18 : 3. for נִטְמְאנוּ; and into ו when preceded by Hholem, e. g. רוֹשׁ Deut. 32 : 32. for רֹאשׁ, מוֹסֵר Ps. 2 : 3. for מֹאסֵר.

§ 90. 1. At the end of a word, א generally lengthens the preceding vowel if short, and rests in it, e. g. מָצָא for מָצָא, יִמְצָא for יִמְצָא, הָמְצָא for הָמְצָא.

2. A final א is sometimes rejected, especially when immediately preceded by another semi-vowel, e. g. מֵחֲטוֹ Gen. 20 : 6. for מֵחֲטוֹא, כַּס Ex. 17 : 16. for כִּסֵּא.

3. Occasionally ה is substituted for א, e. g. רָפָה Ps. 60 : 4. for רָפָא, יְמַלָּה Job 8 : 21. for יְמַלֵּא.

Peculiarities of Wav.

§ 91. The semi-vowel ו has a stronger sound than א, and partakes more of the nature of a consonant; it accordingly exhibits the three peculiarities common to the letters אִוּי in a more frequent and decided manner. As the weakest of the labials, and hence bearing a near affinity to the cognate vowels of the same organ, *o* and *u* (§ 11), it always has a tendency to rest in one of those vowels, and strongly opposes the reception of any other by the consonant preceding it. This chief peculiarity of the letter ו gives rise to most of the following phenomena.

§ 92. 1. *a.* At the beginning of a word, ו is retained as a radical only in a few nouns, e. g. וָו *a hook*, once וָלָד Gen. 11 : 30. *b.* In all cases where it occurs as the first letter of a verbal root, it becomes changed into its cognate semi-vowel י, on account of the accompanying heterogeneous (ִ), e. g. יָלַד for וָלַד, יָשַׁב for וָשַׁב.

2. ו occurring as a servile at the beginning of a word retains, contrary to its nature, its own consonantal power and an accompanying heterogeneous vowel, whenever such vowel is essential for the purpose of

contradistinction; as for instance the (ֵ) of ו conversive, e. g. וַיֹּאמֶר *and he said*, which is thus distinguished from וְיֹאמֵר *and he will say*.

3. ו also retains its consonantal power when as a simple conjunction it commences a word without a vowel, e. g. וְיֹאמֶר; except before another labial, or a letter with (ְ), when it takes its homogeneous vowel *u*, in which it rests, e. g. וּבִרְ, וּמִשְׁכָּן, וּפַרְעֹה; וּלְכֹל.

4. *a.* ו conjunctive preceding יְ changes its own (ְ) into (ֵ), in which י then rests (§ 97. 2. *a.*), e. g. וַיְהִי for וַיִּהְיִי. *b.* In the third pers. fut. of verbs, ו is changed into י on account of the accompanying (ִ), e. g. וְיִקְטֹל for וְקָטַל.

§ 93. ו consonantal in the middle of a word is always a radical, and is changed or not, according to the vowels which it takes, and the letters by which it is preceded or followed.

1. When accompanied by its cognate vowel *o*, it loses entirely its consonantal power, and serves as a vowel to the preceding letter, e. g. קוֹם inf. for קָוֹם (*kāwóm*), הָקוֹם for הָקְוֹם (*hiḳḳāwóm*), קִים for קְוֹם (*ḳ'wōm*), יָקוֹם for יָקְוֹם (*yiḳwóm*); except in some instances when preceded by a guttural, e. g. עָוֹן (*'hāwón*).

2. *a.* When acccompanied by a heterogeneous vowel, and preceded by a letter with a vowel of its own, ו is retained against its nature only if preceded or followed by a guttural, whose sound is weaker than that of the consonantal ו, and gives to the latter a certain degree of prominence which it does not possess when placed in juxtaposition with the stronger consonants, e. g. אָוֶן (also אוֹן), עַוָּל, אַוָּה, עִוֵּר.* *b.* When in such case it is not preceded or followed by a guttural, either ו is changed into י through the influence of the accompanying vowel, e. g. קַיִם for קַוֶּם, חִיִּב for חִוֵּב; or ו and its vowel are rejected together, e. g. קָם for קָוַם, רָם for רָוַם; or else ו is rejected, and its vowel given to the preceding letter, e. g. לֵץ for לָוֵץ, מֵת for מָוֵת. *c.* וְ preceded by the vowel (ֵ) becomes changed into י, in order to rest in it, e. g. הִיא for הִוא.

3. *a.* When ו with a heterogeneous vowel of its own is preceded by a vowelless guttural, it remains unchanged, by Rule 2. *a.*, e. g. אֲוִיל, עֲוִיל, נַאֲוָה.† *b.* If the preceding vowelless letter be other than a guttural, either ו, on account of its prevalent tendency to rest in a vowel, gives its own vowel to the preceding consonant, and, if not

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* Except מָוֶת, תָּוֶךְ absol., but in constr. מוֹת, תּוֹךְ.

† And in the following cases when the preceding letter is not a guttural, viz. שְׁוָרִים Hos. 12: 12. for שׁוֹרִים, קְוָצוֹת Cant. 5: 2, 11. for קוֹצוֹת.

capable of resting in it from its heterogeneousness, is rejected, e. g. כִּי for כְּוִי, יָמִים for יְוָמִים, הַקִּים for הְקִוִּים, הָקִים for הַקְוִים; or else the peculiar nature of ו prevails, and has the effect of changing the vowel into one homogeneous to itself, e. g. נָקֹם for נְקַם, נַעֹר for נַעֲוַר.

4. ו on account of its weakness avoids being doubled by Daghesh, e. g. קוֹמָם for קְוֹמֵם. See § 30.

5. Occasionally we find ו replaced by א, e. g. לֹא for לוֹ, בְּצֹאתָיו Ezek. 47 : 11. for בְּצוֹתָיו.

§ 94. 1. ו is found as the last letter of only two verbal roots, viz. שָׁחָה and שָׁלָה: to the first of these, שָׁחַו, in order to avoid the anomaly of a consonantal ו at the end of a word, a ה is generally affixed, or else the final ו quiesces in its homogeneous *u*, e. g. הִשְׁתַּחֲוָה for הִשְׁתַּחֲוֻ, הִשְׁתַּחֲוֻ for יִשְׁתַּחֲוֻ; the second, שָׁלָה, is regularly inflected, e. g. שָׁלַוְתִּי.

2. *a*. This letter is added as a servile at the end of verbs resting in *u* as the plural termination, e. g. קָטָלוּ, יִקְטְלוּ, and in *o* as the objective suffix of the third pers. masc. sing., e. g. קָטָלוֹ. *b*. It is likewise affixed to sing. nouns with *o*, as the possessive pron. suffix of the same pers., e. g. קוֹלוֹ, בֵּירָתוֹ; and to plur. nouns without a vowel, e. g. בָּנָיו.

Peculiarities of Yodh.

§ 95. The weak palatal י is stronger than either of its fellow semivowels א and ו, and approaches more nearly to the nature of a perfect consonant; consequently it is subjected in an inferior degree to the peculiarities which are common to them all. Thus, it may be accompanied by any vowel, although it has the same tendency to lose its consonantal power, and rest in one of its homogeneous vowels; and when preceded by any other vowel, it neither quiesces nor undergoes a change, but forms with such vowel a mixed syllable or diphthong.

§ 96. 1. *a*. At the beginning of a word, י retains its consonantal power when accompanied by either of the vowels, e. g. יָשַׁב, יַשַּׁב, יִשַּׁב, יֵשַׁב, יוֹשַׁב, יָשֵׁב. *b*. And likewise when taking Sh'wa, e. g. יְקַטֵּל, יְגַעִים.

2. A vowelless י is rejected in the infinitive construct and imperative of verbs פֹּ, e. g. שָׁבֶת for יְשָׁבֶת, שֵׁב for יְשַׁב; and in some verbal nouns, e. g. דַּע for יְדַע, בּוֹל for יְבוּל. See § 76.

§ 97. 1. *a.* י may also receive any vowel when occurring in the middle of a word, e. g. דַּיָּג, אוֹרֵב, בִּירָה, דִּיוֹ. *b.* It prefers, however, to rest in one of its homogeneous vowels *i* or *e*, rather than retain its consonantal power, and take a vowel of its own, e. g. בִּין, בֵּין. *c.* And therefore, whenever it is accompanied by a homogeneous vowel, and is at the same time preceded by the vowel *a*, it has a tendency to contract the two into *e*, in which it may rest, e. g. בַּיִת, לַיִל, מַיִם, constr. בֵּית, לֵיל, מֵי.

2. *a.* A vowelless י in the middle of a word, preceded by either *i* or *e*, loses its consonantal power, and rests in such preceding vowel (1. *b.*); consequently it rejects in such case an accompanying Sh'wa, e. g. וַיְהִי = וַיִּהְיִי for וַיִּהְיִי (see § 102. 1. *a.*). *b.* When preceded by another vowel, it retains Sh'wa, and also its consonantal power, e. g. אוֹיְבִים, הַיְצֵא.

3. א is occasionally substituted for י in the middle of a word, e. g. צְבָאִים for צְבָיִים, תְּלוּאִים for תְּלוּיִים, טְלָאִים for טְלָיִים.

§ 98. 1. At the end of a word, י not only rests in *i* or its modification *e*, but in order to do so, it causes the preceding letter, when a weak vowelless consonant, to take the vowel *i*, e. g. יְהִי for יְהִיְ.

2. A final י forms a diphthong with a preceding heterogeneous vowel, e. g. שַׁדַּי, גּוֹי, גָּלוּי.

CHAPTER VIII.

VOWEL CHANGES.

§ 99. We have already seen, in the chapter on Syllabication, that the changes in the forms of words, and in the situation of the accent, which take place during inflection, produce corresponding changes among the vowels. All vowels, however, are not so affected; and hence their division into *mutable* and *immutable*. We shall now proceed to show what vowels are immutable, and when and into what those which are mutable are to be changed; also what vowels are to be rejected, and on what occasions the addition of a new vowel takes place.

I. COMMUTATION.

Long Vowels.

§ 100. 1. The long vowels have each the same quantity, and this they retain unvaried, i. e. Kamets is equal in length to Tsere, Tsere to Hhirik Gadhol, &c.; and again, Kamets is always long *a*, whether followed by a quiescent or not, and so of the rest. But by this latter circumstance of a following quiescent, the mutability of the long vowels is affected, although not their quantity; for, as a general rule, no vowel in which its homogeneous semi-vowel rests is susceptible of rejection or mutation, either of which would necessitate the rejection of the quiescent letter also, e. g. the vowels אָ, ־ִי, ־ֵי, וֹ, וּ, in the words רֹאשׁ, הֵיכָל, שִׁיר, קוֹל, סִיס. Of two of these vowels, viz. Hhirik Gadhol and Shurek, the quiescent forms an indispensable part; consequently they are in all cases immutable.*

2. The remaining vowels, Kamets, Tsere, and Hholem, may and very often do appear without their respective quiescents; and whenever this is the case, they may be changed or rejected as follows.

§ 101. 1. *a.* A mutable Kamets when changed is generally converted into its corresponding short vowel (ַ), e. g. מִשְׁכָּן, דָּבָר, יָד, constr. מִשְׁכַּן, דְּבַר, יַד. *b.* Sometimes into the short vowel of its first modification *e*, viz. (ֶ), especially when followed by a guttural with (ָ), in order to form a more distinctly separate syllable, either in the beginning of a word, e. g. אֶחָד for אֲחָד, אֶחָת for אֲחָת, הָאָרֶץ for הָאָרֶץ, הֶהָרִים for הָהָרִים; in the middle of a word, e. g. הִשְׁהֲרָה Num. 8 : 7. for הִשְׁהָרָה; הִנֶּחָמְתִּי Ezek. 5 : 13. for הִנָּחָמְתִּי; or in the first of two words connected by Makkeph or a conjunctive accent, e. g. מֶה־חָלָד Ps. 89 : 38. for מָה־חָלָד, מֶה עָשִׂיתָ Gen. 4 : 10. for מָה עָשִׂיתָ. Occasionally the first (ָ) remains, and the second is changed into (ֶ), e. g.

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* A few exceptions require to be stated. As the occurrence of (ֻ) for (וּ), e. g. גֻּבַל for גְּבוּל, זֻבַל for זְבוּל, כֻּבְשָׁה for כִּבְשִׂיָּה, which are to be regarded as mere orthographical variations; for the (ֻ) is here equivalent to, and supplies the place of (וּ). An exception to the immutability of ־ִי is found in the Hiph'hil species of verbs, where the preterite rejects this vowel altogether, e. g. הִקְטִיל, הִקְטַלְתָּ, &c.; and the future and imperative change it into its equivalent (ֵ), e. g. וַיַּקְטֵל for וַיַּקְטִיל, הַקְטֵל for הַקְטִיל. Sometimes we find (ֵ) irregularly written for ־ִי, e. g. תֵּנִינִם for תַּנִּינִם, גְּדֵלִים for גְּדִלִים, and consequently it is to be considered long. And in the future of verbs עֲי when taking ו conversive, the vowel (ו) is shortened into (ָ), e. g. וַיָּקָם (from the apoc. יָקָם) for וַיָּקוֹם.

רָעָד for רַעַד. Very seldom this change takes place when (ָ) is not immediately followed either by a guttural or another (ָ), e. g. אֲכָלְהּ Ex. 33 : 3. for אֲכַלְהּ, יֶדְכֶם for יַדְכֶם from יָד; also in the construct of the following four nouns, יֶרֶךְ, כֶּתֶם, גֶּזֶל, גֶּדֶר, constr. יֶרֶךְ, כֶּתֶם, גֶּזֶל, גֶּדֶר; and likewise in fem. nouns receiving the afformative תְ, e. g. מַלְחָמָה, מַמְלָכָה, constr. מִלְחֶמֶת, מַמְלֶכֶת. *c.* Very rarely, and rather as an exception, (ָ) is changed into (ַ), e. g. דַּמְכֶם for דָּמְכֶם from דָּם.

2. *a.* Tsere, the medium between *a* and *i*, is commonly shortened into its corresponding (ֶ), e. g. שֵׁם, שֶׁם; בֵּן, בֶּן; רֵאשִׁית, רֵישִׁית; יֹאמֵר, וַיֹּאמֶר; *b.* very often, however, into its modification (ַ), especially when followed by Daghesh forte, e. g. אֵם, אִמִּי; לֵב, לִבּוֹת; שְׁתֵּים עֶשְׂרֵה; or by a syllabic suffix which takes the accent, e. g. בֵּן, בִּנְהּ; פֶּרֶשׁ, פָּרְשָׁכֶם Is. 1 : 15.; מְקֵדֵּשׁ, מְקַדִּשְׁכֶם Lev. 20 : 8.; *c.* and, occasionally, though seldom, into its other modification (ָ), e. g. הֵפֵר, הָפַר, מֵרְבֵּץ, מַרְבֵּץ, מֵשְׁאֵת, מַשְׂאֵת, constr. מֵשְׁבֵּר, מַשְׁבֵּר.

3. *a.* Hholem generally changes into its corresponding short *o* (ָ), e. g. כֹּל, כָּל־; בְּכוֹרִי, בְּכֹר; שָׁמוֹר, שְׁמֹרָה; אָכוֹל, אֲכָלְהּ; *b.* and often into its modification (ָ), especially when followed by Daghesh forte, e. g. חֹק, חֻקִּים; עֹז, עֻזִּי.

Short Vowels.

§ 102. The short vowels (ַ), (ָ), (ִ), (ֶ), and (ֻ), although agreeing in one respect, viz. in a strong tendency to form a mixed syllable, yet differ somewhat in quantity; and hence this tendency does not exist in all of them to an equal degree: some being so short as absolutely to require a following vowelless or dagheshed letter, while others approach nearer to the nature of a long vowel, and consequently have in some cases the power of forming a simple syllable.

1. *a.* The shortest vowel of all is (ִ), and this, on account of the acuteness of its sound, must necessarily make a mixed syllable, e. g. נִקְטַל, יִקְטֹל: and *vice versâ*, a vowelless or dagheshed letter is preceded by this vowel in preference to any other; hence, when two Sh'was concur in the beginning of a word, the first is generally changed into (ִ), as the shortest of the vowels, and therefore the nearest to Sh'wa, e. g. inf. לִשְׁמֹר for לְשְׁמֹר, imp. קִטְלוּ for קְטְלוּ, Niph. נִקְטַל for נְקְטַל.* *b.* Monosyllables, with (ַ), which on receiv-

* Unless the second letter is a guttural, which cannot conclude a perfect mixed syllable (§ 84. 2.), when (ִ) becomes changed into its longer modifica-

ing an assyllabic augment take Daghesh forte in the last letter of the root, change (ֵ) into (ֶ), in order that the Daghesh forte may be fully expressed, e. g. אֵם, אִמּוֹת; לֵב, לִבִּי; and sometimes (ֵ) also is irregularly shortened into (ֶ), e. g. בֵּת, בִּתּוֹ, צֵד, צִדּוֹ, חֵת, חִתּוֹ, חֵל, חֶלּוֹ, הֵלּוֹ. *c.* On the other hand, (ֶ) occurring in a situation where it is not followed either by a vowelless letter or by Daghesh forte, becomes lengthened into (ֵ), e. g. חֵקִים for חֻקִּים, הֵעָמֵד for הֶעָמֵד;* but (ֶ) is not lengthened into יֵ, as this would require the insertion of the letter י.†

2. *a.* The longest among the short vowels is the diphthongal (ֱ) (§ 10. 3.), which accordingly is the most capable of forming a simple syllable, and remains unchanged when followed by a quiescent ה or י, e. g. גָּלָה, יִגְלֶה, תִּגְלֶינָה. *b.* When (ֱ) is to be lengthened, it is not in general changed into its corresponding (ֵ), but rather into its modification, the first and simplest long vowel (ָ) e. g. אֶרֶץ for אֱרֶץ, מֶלֶךְ for מֱלֶךְ, מְלָכִים for מְלֱכִים. *c.* Occasionally it is lengthened into (ֵ), e. g. שָׂדֶה, constr. שְׂדֵה; fut. יִגְלֶה, imp. גְּלֵה. *d.* On the insertion of Daghesh forte in the following consonant, it is sometimes further shortened into (ֶ), e. g. אֱמֶת, אֲמִתְּךָ; כַּרְמֶל, כַּרְמְלִי.

3. The three remaining short vowels are of intermediate length. *a.* The most usual change of (ַ) is into its corresponding long vowel (ָ), e. g. גָּלָה, מָצָא for גָּלַה, מָצַא; הַר plur. הָרִים. *b.* In a few cases it is shortened into (ַ), e. g. מַשְׁבֵּר, constr. מִשְׁבַּר, and thus also מַשְׁעַן, מִרְזַח, מִרְבַּץ, מַפְתֵּחַ constr. מִשְׁעַן, מִרְזַח, מִרְבַּץ, מִפְתַּח.

4. Kamets Hhatuph is for the most part lengthened into Hholem, though this is not of frequent occurrence, e. g. כֹּל, כָּל־; וְיָקֹם, יָקֹם.

5. *a.* Kibbuts is generally lengthened into Hholem, according to § 84. 3., e. g. בֹּרֶךְ for בֻּרֶךְ. *b.* The change into Shurek, which requires the insertion of the letter ו, rarely takes place, e. g. הוּסַב for הֻסַּב, מוּסָב for מְסֻבָּב; הוּקַם for הֻקַּם, מוּקָם for מְקֻמָּם.

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tion (ֱ), e. g. Niph. of verbs ע״ gutt. נֶעֱמַד for נִעְמַד, Hiph. הֶחֱמִיד for הֶחְמִיד; or if the guttural has already compound Sh'wa, into its corresponding short vowel, e. g. inf. עָמֹד, fut. יַעֲמֹד; אֶכֹל, לֶאֱכֹל, also לֶאֱכֹל; חֶלְאִי, לְחֶלְאִי.

* Except before א, where it sounds like long *i*, e. g. נֵאָץ for נַאֲץ; and before ח, where it still makes a mixed syllable (§ 85. 3.), e. g. נֵחַם for נַחַם, רֵחַם for רַחַם.

† We find, however, a few instances where, after the lengthening of (ַ) into (ָ), a יַ is inserted, as mater lectionis e. g. תִּיעָשֶׂה Ex. 25 : 31., מֵיאָתַי Is. 44 : 24.

II. REJECTION.

§ 103. The same vowels which are subject to changes, from the causes above mentioned are also liable to be rejected when the laws of inflection require it. The only exception is formed by the short vowels preceding a letter with Sh'wa quiescent or Daghesh, and consequently making a mixed syllable, e. g. קָטַלְתָּ, מִזְמֹר; אַתָּה, גִּבּוֹר. Some of these vowels may be lengthened by means of a pause-accent, but never rejected; since they must always remain to express the following consonant.

Rejection takes place in the cases and in the modes as follows:

1. When a dissyllable whose penult is a simple syllable is increased at the end by a syllable taking the accent, the first vowel is rejected, in order that the accent may not be preceded by more than one vowel, according to § 64, e. g. דָּבָר, דִּבְרֵי דִּבְרִים; שָׁנָה, שְׁנָתִי, שְׁנַתְכֶם.

2. *a.* When a dissyllable receives at the end an assyllabic augment, the second vowel, which is thereby deprived of its following consonant, is rejected, e. g. קָטַל, קָטְלָה, קָטְלוּ; יִקְטֹל, תִּקְטְלִי, יִקְטְלוּ; קִטַּל, קִטְּלָה, קִטְּלוּ; מְקֻטָּל, מְקֻטָּלִים. The reason of this rejection lies in the genius of the language, the antique simplicity of whose character is opposed to a too great softening of the pronunciation by means of medial vowels; whence the addition of a syllable, either at the beginning or end of a word, is compensated when practicable by the rejection of a vowel in its midst. *b.* To the same cause may be ascribed the formation of a mixed and simple syllable in preference to two successive simple syllables in the inflection of both nouns and verbs; so that when the first vowel of a dissyllable is rejected on the reception of a final augment, the second vowel is shifted back to the first consonant, and shortened, e. g. מֶלֶךְ, with suff. מַלְכִּי for מִלְכִי; קָטַל, with suff. קָטְלָה for קָטַלָה.

3. For a reason similar to the above, whenever a dissyllabic noun is connected in the construct state with that which follows, its first vowel, unless immutable, is rejected; for, as the union thus effected is so intimate that both words may be regarded as forming but one compound term, the voice hastens onwards, to arrive at its termination, in like manner as on the addition of a single syllable, e. g. דָּבָר, which in construction loses its first vowel, thus דִּבְרֵי אֱלֹהִים = דִּבְרֵאֱלֹהִים.

4. *a.* This rejection of the penultimate vowel of dissyllables takes place not only when the consonant to which it is attached commences

the word, but likewise when it is preceded by another with Sh'wa mobile, as דְּבָרִים ; so that after the rejection has taken place, there is a concurrence of two Sh'was at the beginning of a word, which, being in Hebrew utterly inadmissible (§ 15), gives rise to *the formation of a new syllable*, by changing the first (ְ) into either (ֶ), (ַ), or (ָ), e. g. דְּבָרִים, constr. דִּבְרֵי for דְּבְרֵי ; מְלָכִים, constr. מַלְכֵי for מְלְכֵי ; חֲלָקִים constr. חֲלְקֵי for חֲלָקֵי ; in sing. fem. constr. also, e. g. צְדָקָה, צִדְקַת for צְדְקַת ; גְּעָרָה, גַּעֲרַת ; עֶגְלָה, עֶגְלַת.

III. ADDITION.

§ 104. 1. *a.* The formation of new initial syllables takes place not only in the construct state ; but in all cases where two Sh'was concur in the beginning of a word, the first must be changed into a vowel, and generally into the shortest (ַ), e. g. וְקָטַל, which then becomes וַקָּטַל, and by § 92. 4. יִקְטֹל ; Niph. נִקְטַל becomes נַקְטַל ; יִהְי with ו conjunctive וַיְהִי for וְיִהְי ; לְמֹד with prep. לְ prefixed לַלְמֹד for לְלְמֹד ; דְּבַר with כְּ pref. כַּדָּבָר for כְּדְבַר.

b. A new syllable arises also upon a simple immediately preceding a compound Sh'wa, which are completely equal in this respect : the vowel chosen to precede the guttural being always that of the compound Sh'wa, e. g. יַעֲמֹד for יְעֲמֹד, הֶעֱמִיד for הְעֲמִיד, לַחֲלִי for לְחֲלִי.

c. And also in the middle of a word, when a compound precedes a simple Sh'wa ; for, as a compound Sh'wa is always mobile, there would otherwise be two concurrent Sh'was in the beginning of a syllable, which is against the rule § 15. ; to avoid which, the Sh'wa of the compound is dropped, and its vowel alone retained, e. g. נֶעֱמָדָה for נֶעֲמְדָה, הֶעֱמָדָה for הֶעֲמְדָה.

2. *a.* The Hebrew language chiefly differs from the Chaldee, whose structure represents the older form of the Shemitish tongues, by a more perfect development and a greater degree of attention to the laws of euphony ; one effect of which has been the insertion of additional vowels for the purpose of facilitating and softening the pronunciation of the language. For instance, the root of a triliteral verb, which in Chaldee has but a single vowel, thus קְטַל, is in Hebrew converted into a dissyllable by the addition of a vowel to the first radical, thus קָטַל. To the same cause is to be ascribed the fact that in the fut. Kal. and pret. Niph. of ע״ו and ל״ע verbs the pronominal preformatives take (ְ) instead of (ִ), e. g. נָקוֹם, יָקוֹם ; נָסַב, יָסֹב.

b. In these verbs also when the regular mode of inflection would interfere with the euphonic rules of the language, a new syllable is added, to avoid such interference. Thus in עו verbs, to prevent the formation of a mixed syllable containing a long vowel in the middle of the word, we find the long vowels (וֹ) and (ִי), the two modifications of (ִ), inserted, the one in the preterite and the other in the future, e. g. נָקוֹמְתָּ for נָקַמְתָּ, תְּקוֹמֶינָה for תְּקֻמְנָה. The same is the case in עע verbs, where the last radical has Daghesh forte with Sh'wa, and would consequently be joined to the pronominal afformative in the same syllable, e. g. סַבּוֹתָּ for סַבּוֹתְּ, תְּסַבֶּינָה for תְּסַבֵּנָה.

Vowel Changes produced by the Pause-Accents.

§ 105. Another species of vowel change is that produced by the pause-accents, viz. the two Emperors Cilluk and 'Athnahh, and occasionally some of the other disjunctives, when employed in the same manner as these two. The influence of these accents on the syllabication is entirely different from that exerted by any of the rest; accordingly, in order to illustrate it, we have first to ascertain and state, in what respect they differ.

§ 106. All the disjunctive accents have the power of prolonging the quantity of the vowel on which they are placed; but the pause-accents far exceed the others in this respect. If then we say that the ordinary accents add the quantity of a short vowel to the one to which they are annexed, we may with propriety consider the pause-accents as each equivalent in length to one long or two short vowels. If this be granted, the following axioms will result.

1. A short vowel with a pause-accent is equivalent to a long vowel with another accent, or to *one* long vowel *and a half;* while a short vowel with another accent would be but equal to *one* long vowel without an accent.

2. A long vowel with a pause-accent is equivalent to *two* long vowels; and with another accent, to *one and a half.*

3. A Sh'wa, which has no quantity of itself, when accompanied by a pause-accent is of course equal to *one* long vowel.

§ 107. From the above statement it will be at once perceived that as these accents differ so essentially from the rest in quantity, their effect on the syllabication must also be very dissimilar. Thus, for instance, when one of them accompanies a short vowel, it does not merely extend the quantity of such vowel to that of a long one, and

thereby render it capable of forming a simple syllable (see § 55. 2.), but it effects something more ; and thence,

1. A pause-accent changes a short vowel into a long one, viz. (ַ) into (ָ). e. g. מַיִם for מַיִם, בַּיִת for בַּיִת, קָטָל for קָטָל, אָכְלָתְּ for אָכְלָתְּ, יַתְּתוּ for יַתְּתוּ ; and (ֶ) generally into (ֵ), of which it is the modification, instead of its corresponding (ַ), e. g. אֵרֶץ for אֵרֶץ, מֵלֵךְ for מֵלֵךְ, דֵּרֵךְ for דֵּרֵךְ.

2. When accompanying a letter with Sh'wa which has taken the place of a long vowel in consequence of an added final syllable (§ 103. 2.), the pause-accent causes the rejected vowel to be restored, e. g. קָטָלָה for קָטְלָה, מָלְאוּ for מָלְאוּ, יִקְטָלוּ for יִקְטְלוּ. The same restoration takes place even when the accent is a postpositive, and not placed upon the tone-syllable, e. g. תִּשְׁמֹרוּ Lev. 19 : 19.

3. When a pause-accent is annexed to a Sh'wa which has not arisen from a rejected vowel, the letter bearing it takes, in contradistinction to such cases as the preceding, the longest of the short vowels, (ָ). both in the middle of words, e. g. בֵּיתָךְ for בֵּיתְךָ, אוֹתָךְ for אֶתְכֶם, וַיְהִי for וַיְהִי ; and at the beginning, e. g. כָּלִי for כְּלִי, מָרִי for מְרִי, שָׁכֶם for שְׁכֶם.

4. A pause-accent accompanying a letter with compound Sh'wa causes it to take the corresponding long vowel, e. g. אֲנִי for אֲנִי, חֲצִי 1 Kings 10 : 7. for חֲצִי, עֲנִי for עֲנִי.

§ 108. The above are the changes produced by a pause-accent annexed to a short vowel or Sh'wa. That which it effects when joined to a long vowel making a mixed syllable, would appear at first sight to be regulated on an entirely different principle ; for instead of further lengthening such vowel, it changes it into a short one, viz. (ָ) into (ַ), e. g. חָשָׁב Is. 42 : 22. for חָשַׁב, הָפַר Gen. 17 : 14. for הַפֵּר, הָחָז Is. 18 : 5. for הַחֵז ; and (ֵ) the longest of the short vowels is further shortened into (ַ), e. g. וַיִּלֶךְ Job 27 : 21. for וַיֵּלֶךְ, תָּלַן Judg. 19 : 20. for תָּלֵן, תּוֹסַב Job 40 : 32. for תּוֹסֵב. But inexplicable as this phenomenon has hitherto been considered, it may still be referred to the power possessed by these accents, of adding the quantity of a long vowel to the one to which they are annexed. For we have seen (§ 106. 1.) that a pause-accent added to a short vowel makes it equivalent to *one* long vowel *and a half*, or to a long vowel accompanied by an ordinary accent, and thus enables it to form a mixed syllable ; while a pause-accent extends the quantity of one long vowel to that of *two*, and leaves it as incapable of forming a mixed syllable as it was before ; for long vowels require by nature to *end* a syllable, and not

be lost in a following vowelless consonant (§ 16. *a.*). Now, may we not draw hence the conclusion, that a long vowel accompanied by a pause-accent is changed into a short one in consequence of its making a mixed syllable? If so, we see the reason why the long vowel (֗) is changed in the examples above given into the short simple vowel (ַ), of which it is the modification.

§ 109. 1. Another peculiarity of the pause-accents consists in their position. Although the accents in general, as we have shown (§ 55. 4.), prefer to be placed on the ultimate, the pause-accents always when practicable accompany the penult; in order that the elevation in tone of the syllable on which they are situated may be made more evident by means of the contrast with a following unaccented syllable. And thus, not only does the tone-syllable of a word regularly accented Mil'hel retain its position on receiving a pause-accent, but also one usually on the ultimate is often shifted to the penult, e. g. אָנֹכִי for אָנֹכִי, אַתָּה for אַתָּה, עַתָּה for עַתָּה.

2. A pause-accent prefers to be preceded as well as followed by a vowel; and hence a preceding (֗) is sometimes replaced by a vowel which had been rejected (see § 107. 2.), e. g. תִּזְבָּחֻהוּ Lev. 19 : 5. for תִּזְבָּחֻהוּ, so תִּשְׁמָעוּן Deut. 1 : 17. 18 : 15., יַעֲדֹרוּן Is. 7 : 25.

Synopsis of Vowel Changes.

Long Vowels.

Immutable, ו and י֗.

Mutable,

				Ex.
ā	shortened into	ă generally.		בָּ — בַ
		ĕ often.		בָּ — בֶ
		ĭ rarely.		בָּ — בִ
ē	" into	ĕ generally.		בֵ — בֶ
		ĭ often.		בֵ — בִ
		ă rarely.		בֵ — בַ
ō	" into	ŏ generally.		בֹ — בָ
		ŭ often.		בֹ — בֻ

Short Vowels.

Immutable, all forming a mixed syllable, without a pause-accent.

Mutable,

				Ex.
ă	lengthened into	ā generally.		בַ — בָּ
	shortened into	ĭ seldom.		בַ — בִ
ĕ	lengthened into	ā generally.		בֶ — בָּ
		ē seldom.		בֶ — בֵ
ĭ	" into	ē generally.		בִ — בֵ
ŏ	" into	ō seldom.		בֹ — בָּ
ŭ	" into	ō generally.		בֻ — בָּ
		ū seldom.		בֻ — בוּ

BOOK SECOND.

ETYMOLOGY.

CHAPTER I.

FORMATION OF WORDS.

§ 110. ALL language consists of *articulate sounds*, produced by the action of the organs of speech; these are formed into combinations of different lengths called *words*, each expressing an idea either of existence or action, or some relation of these ideas to one another; and words, again, are combined into *sentences*, containing one or more propositions. Of the elements of speech, as regards the Hebrew language, we have already spoken in the first book. We have now to investigate the laws which regulate their formation into words.

§ 111. The materials of which every language is constructed, are comprised in a certain number of primitive words, each of which expresses some simple idea; and from these are derived, in a variety of ways, all the terms denoting the different modifications and combinations of such ideas, viz. by changing one or more of their consonants or vowels, or by making additions to them either at the beginning or end. These primary words are technically called *roots*, as constituting the sources from which all the rest may be said to spring.

§ 112. As applied to the Hebrew language, the term *root*, or primary word, may be considered as bearing two different acceptations. 1st. It is used to designate all words originally formed to express simple ideas, and from which other words are derived, to denote the several modifications of these ideas. 2dly. It is applied to the letters which express the fundamental idea of a word, in contradistinction to those added in the course of grammatical inflection and formation. And in

this sense a word or combination of letters may be called a *root*, which in the former point of view is a derivative. The ascertaining of the former kind of root is more especially the business of the lexicographer, while the grammarian's chief concern is with the latter.

§ 113. As radical words are those which express the simplest ideas without qualification or restriction, they are naturally constructed in the simplest manner, that is, of the fewest letters. In the Indo-European languages these letters are not restricted to any particular number: in which respect they differ essentially from those of the Shemitish family, whose roots, for the most part verbs, consist as a general rule of three consonants, originally formed into a monosyllable by the aid of the simplest vowel *a*, which, to facilitate the pronunciation, was given to the second letter; and thus each separate idea was expressed by a single impulse of the voice, rendered as distinct as possible by both beginning and ending with a vowelless consonant, e. g. קָטַל *to kill*, מָלַךְ *to reign*. The degree of simplicity, and even rudeness, manifested in this fundamental point, forms a striking proof of the antiquity of the languages in which it obtained. As, however, the Hebrew advanced in cultivation, these sounds came to be considered as too harsh and abrupt; and in consequence a euphonic vowel was given to the first letter, which transformed each root into a dissyllable, thus קָטַל, מָלַךְ (see § 104). We may remark in passing, that the more polished Arabic went further still, in giving a vowel also to the final consonant, e. g. قَتَلَ, مَلَكَ; while in the rougher Aramaic dialects the original pronunciation was retained, e. g. Chald. קְטַל, מְלַךְ, Syr. ܩܛܰܠ, ܡܠܟ.

§ 114. Another distinguishing trait of the Hebrew, as well as of the whole family of languages to which it belongs, is the constant endeavour to preserve the original length of words, even in the formation of derivatives. This formation is accomplished for the most part by merely changing the accompanying vowels, e. g. קָטַל *to kill*, קְטָל *killing*, קֹטֵל *killer*, קֶטֶל *slaughter*; מָלַךְ *to reign*; מְלֹךְ *reigning*, מֹלֵךְ *regent*, מֶלֶךְ *king*. In the European languages, on the contrary, the same purpose is effected by means of external additions to the length of words, e. g. *μαθέω* (*μανθάνω*), *μάθησις*, *μαθών*, *μαθητής*, *μαθητός*, *μαθητεία*, *μαθητρία*, *μαθητεύω*, *μαθητιάω*, *μάθημα*, *μαθήματα*, *μαθηματικός*; do, dare, dator, datio, dativus, datarius, deditio, donum, donatio, donabilis, donarium, donativum; *love*, *loving*, *lover*, *beloved*, *loveable*, *lovely*, *loveliness*. And hence, the vowels play a much more important part in Oriental than in Occidental etymology.

§ 115. The majority of Hebrew primitives, as we have stated above, consist of three consonants. Besides these there are a considerable number composed of only two, but which were afterwards formed into triliterals according to the analogy of the language, by the reduplication of one of the existing radicals, or the insertion or addition of a new one. Such roots as far as regards their fundamental meaning, which is fully expressed by the two original letters, are *biliteral;* while in a grammatical point of view they are *triliteral* (§ 112). Thus the several cognate ideas *to bind, press together, heap up, restrain, guard* (*besiege*), are expressed by the verbs צָרַר, צוּר, אָצַר, עָצַר, יָצַר, נָצַר; אָסַר, יָסַר, סוּר; but the simple idea of *compression*, which runs through them all, is denoted by the two constant radicals צר = סר; the modifications of this idea being distinguished from one another by the different modes adopted in forming the original biliteral into triliteral words, viz. by repeating the last letter, inserting the semi-vowel ו,* or prefixing one of the semi-vowels אי or the liquid נ. In like manner are formed the two closely related classes of verbs הָדַח, הִיחַ, נָדַח, הָחָה *to push down*, and דָּכַךְ, דּוּךְ, דָּכָא, דָּכָה *to beat down*, from the cognate biliterals דח and דך. A remarkable example of this formation of triliterals is found in the proper noun בָּבֶל *Babel* and the verb בָּלַל *to confound*, whose connection (see Gen. 11 : 9.) cannot easily be accounted for on any other principle, than their derivation from a common biliteral root בל, of which the first letter is reduplicated in the noun, and the second in the verb.

Again, we not unfrequently meet with a number of secondary roots, having the same or very nearly the same signification, and consisting of three perfect letters, two of which are either the same, or of the same organs, in all of them: thus from the root קץ = חץ = גז = גד expressing the idea *to cut*, we have the variously formed triliterals קָצַץ, קָצָה, קָצַע, קָצַר, קָצַב; חָצַץ, חָצָה, חָצַב; גָּזַז, גּוּז, גָּזָה, גָּזַר; גָּדַד, גָּדַע, גָּדָד, all denoting modifications of the same simple idea. Examples of this kind are to be found in abundance in the "Lexicon Manuale" of Professor Gesenius, and in the Author's "Hebrew and Chaldee Concordance."

§ 116. In addition to the primitive biliterals, which are formed in the different modes above described into secondary triliteral roots, both in order to keep up the analogy of the language, and to express with con-

* There are also some instances in which the insertion of the liquid ל is equivalent to that of ו, e. g. אוּץ = אָלַץ *to press*, עוּם = עָלַם *to be darkened.*

ciseness the several modifications of the same idea, there are some which have retained their original length, as for instance the following titles of relationship, אָב *father*, אֵם* *mother*, בֵּן *son*, אָח *brother*.

§ 117. The reason why such and such sounds have been employed to express certain ideas, it is not always easy to determine, except in the case of onomatopees. To this class belong evidently the Hebrew biliteral roots קק = גז = קד = גד given above, and which are found to exist in a more or less modified form throughout the European as well as the Oriental tongues. Besides biliteral onomatopees, we meet also with triliterals diffused to an equal extent; thus in a great number of languages we find the three hard consonants BRK with their cognates expressing the idea *to break*, and which form a palpable imitation of the sound attending the fracture of any solid substance. The

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* These two words were held by Simonis, with the lexicographers who preceded him, to be derivatives from the verb אָבָה and the factitious root אָמַם; an opinion originating doubtless in the forms which they assume in the course of inflection. These etymologies have however been very properly rejected by Gesenius, who considers the words for whose origin they are intended to account, as mere imitations of the first articulate sounds produced by a young child in calling to the objects of its affections, and which sounds, from the yet imperfect state of its organs of speech, are of necessity *labials*. In order to prove the truth of this theory, we have only to make the comparison between these and the corresponding words in other languages. And no one, we think, can fail of being convinced, that the striking uniformity found to prevail in this particular, through not only the Shemitish languages, but also those of the Indo-European family, can be produced only by some cause existing in nature. The chief distinction between these two classes of languages in respect to the words under consideration, will be found to consist in the fact, that in the former they are produced by closing the lips, thus *ab* (*ap*), *am*; and in the latter by opening them, thus *pa* (*ba*, *fa*), *ma*. These simple sounds we find employed either in their nude form or with a variable termination. Thus in Sanscrit we have the roots *pā*, *father*, *mā*, *mother*, or with the addition of the suffix *tri* = Gr. τηρ, Lat. *tor*, *pītri*, nom. *pita*; and *mātri*, nom. *mata*.* In Bengalee, *bā*, *mā*, the reduplication *baba* (or *bapa*), and with the suffix, omitting the *r*, as in the Sanscr. nominatives *bita* and *mata*. In Russian also the *r* is dropped, thus *batya*, *mat'* (also *baba*, *an old woman*, the same onomatopee differently applied. Comp. Eng. *baby*, Fr. *poupée*). In Persian, Greek, and Latin with its descendants, the full form of the suffix is retained; thus, Pers. پدر *padar*, مادر *mādar*; Gr. πατήρ, μάτηρ; Lat. *pater*, *mater*; Span. and Ital. *padre*, *madre*; Fr. (in which

* We by no means agree to the opinion of Prof. Bopp, who maintains that these nouns are derived from the roots PA, to preserve, and NIRMA, to make, form (Krit. Gram. d. Sanskr. Sprache, note to p. 64.); for we consider the true state of the case to be the direct reverse, viz. that the nouns are onomatopees, and that from these the verbs are derived.

following examples may suffice: Heb. פָּרַר, בָּרַר, פָּרַק, פָּרַח (§ 73. *e.*); Arab. فَرَخَ, فَرَقَ, بَرَحَ, بَرَقَ; Syr. ܦܪܘ, ܦܪܘ; Sanscr. *pra, baraha*; Gr. *βράχω, βράσσω*; Lat. *fra(n)go* (*fregi, fractum*), Icel. *braken*, Goth. *brickan*, Germ. *brechen*, Fr. *briser* (*brèche*), Eng. *break*.

§ 118. 1. The retention of the triliteral form of words, although a prevailing feature of the Hebrew, was still not exclusively observed. For we find, notwithstanding, some nouns which are derived from verbal roots by the addition of one or more letters: thus from אָכַל *to eat*, besides אָכַל *eating*, אֹכֵל *eater*, &c., we have אֲכִילָה, מַאֲכָל *food*, מַאֲכֶלֶת *fuel*, מַאֲכֶלֶת *a knife*; so too from פָּתַח *to open*, besides פֶּתַח *a door*, פֵּתַח *insight*, we have פְּתִיחָה *a drawn sword*, מִפְתָּח *an opening*, מַפְתֵּחַ *a key*.

2. Again, there are words of four letters formed by the reduplication of a biliteral, e. g. כַּדְכֹּד *ruby*, קָדְקֹד *crown of the head*, קִלְקַל *mean* (victuals): and words of five letters formed by repeating the last two

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the lingual is dropped) *père, mère*. The Portuguese approaches nearer the simple form, thus *pay, may*. In the Teutonic languages the *b* is exchanged for the softer labials *f* and *v*, e. g. Germ. *vater, mutter*; Sax. *fæder, modor*; Eng. *father, mother*.

The Shemitish languages express both labials by means of a preceding vowel, e. g. Heb. and Chald. אָב, אֵם (אָמָה *maid-servant*); Syr. ܐܒܐ *abo*, ܐܡܐ *amo*; Eth. ኤብ *eb*, ኤም *am*; Arab. أَبٌ *ab*, أُمٌّ *omm*; comp. Hung. *apa*, Lat. *avus*.

For the sake of perspicuity, we will give the whole at one view.

Shemitish.	Heb.		abh		em		
	Chald.		*id.*		*id.*		
	Syr.		abo		amo		
	Eth.		eb		am		
	Arab.		ab		omm		
Indo-European.	Sanscr.	pa	pitri	ma	matri		
	Beng.	ba	bita	ma	mata	baba (bapa)	
	Russ.		batya		mat'		
	Pers.		padar		madar	baba	
	Gr.		pater		mater	pappos	mamma
	Lat.		*id.*		*id.*	pappus	*id.*
	Span.		padre		madre		
	Port.	pay		may			
	Fr.		père		mère	papa	maman
	Germ.		vater		mutter	*id.*	mama
	Sax.		fæder		modor		
	Eng.	pa	father	ma	mother	*id.*	mamma

of a triliteral root, e. g. פִּתַלְתֹּל, הַפַּכְפַּךְ *crooked*, שְׁחַרְחֹר *blackish*; by inserting or affixing a liquid, e. g. זָעַף = זַלְעַף *to be angry*, שַׁרְבִּיט = שָׁבֶט *sceptre*; גַּרְזֶן *an axe*, from גָּרַז *to split*; כַּרְמֶל *garden*, from כֶּרֶם *vineyard*.

3. A few words are to be met with formed of two others, each retaining its own meaning in the compound, e. g. חֲצַרְמָוֶת *court of death*, צַלְמָוֶת *shadow of death*; and others in which the two meanings are as it were fused together to form a new one, e. g. צְפַרְדֵּעַ *frog*, from צָפַר *to leap*, and רָדַע *marsh*; שַׁלְהֶבֶת *flame*, from אֵשׁ *fire*, and לַהַבָת *flame*.

GRAMMATICAL STRUCTURE.

§ 119. By the term Grammatical Structure is intended the mode of exhibiting the relations which words denoting actions or existences bear to one another, according to the genius of each particular language. This is in general effected either by means of separate words called *particles*; or by *external* changes in the original words themselves, i. e. the addition of certain letters to the beginning or end; or by *internal* changes in the vowels or consonants of these words. In the Hebrew, these different methods are all alternately employed. 1st. Relations are denoted by means of particles, constituting separate words, and derived mostly from nominal or verbal roots, as אֶל, מִן, עַל, &c. 2dly. By means of additions to the beginning, consisting of a mere preformative letter or syllable, e. g. קָטַל, נִקְטַל, הִקְטִיל, הִתְקַטֵּל: or of a fragment of a verb, noun, or pronoun; as for instance, the article and interrogative ה, ו conjunctive and conversive, &c.; the inseparable prepositions ב, כ, ל, &c.; the pronominal prefixes of verbs, e. g. יִקְטֹל, תִּקְטֹל, &c. 3dly. By additions to the end, viz. the fragments of the personal pronouns affixed to verbs or nouns, e. g. קָטַל, קָטַלְתִּי, קָטַלְתָּ; בֵּיתִי, בֵּיתְךָ, בֵּיתוֹ; or the plural terminations of nouns, e. g. דְּבָרִים, דְּבָרִים; נֵרוֹת, נֵר. 4thly. By internal changes, generally of the vowels, e. g. קָטַל, קִטֵּל, קִטַּל, קָטֵל; דְּבַר, דָּבָר. All these we shall now discuss at length, beginning with the Personal Pronouns.

CHAPTER II.

PERSONAL PRONOUNS.

§ 120. In Hebrew, as in other languages, there is a class of words employed to designate existences by their relative position with regard to the discourse; and these words may be used instead of the specific names of the objects alluded to, whenever such objects are present or have been previously mentioned by their appropriate appellations, so that no ambiguity can arise. On this account they have been called *pronouns* (Lat. *pronomina, for-names*): and as grammarians looked upon the persons or things mentioned in discourse as playing different parts or characters, according to their position as respects the act of speaking, they applied to the class of words especially intended to mark such relation, the epithet of *personal* (from Lat. *persona, a character, part*).

§ 121. Of these parts or persons there are three: the first is used to represent the speaker; the second, the party addressed; and the third, an object which is in neither one nor the other of these predicaments.* In Hebrew there are not only separate pronouns for the first, second, and third persons, both singular and plural; but, while the first person of either number is used indiscriminately to denote both genders, the second and third persons, singular and plural, have separate terms for masculine and feminine, making thus five in each number.

§ 122. The Hebrew *Personal Pronouns* (כִּנּוּיֵי הַגּוֹף), when used as independent words, consist originally of at least three letters each, according to the general analogy of the language. Of these letters, however, there is one principal one, which designates the person intended; while the remainder are mere euphonic additions for the purpose of making up a word, and are dropped whenever the pronoun is connected either with a verb or noun, as being no longer required. Those which form an entire word of themselves are called *Separable Pronouns* (כִּנּוּי נִפְרָד), from their being used only when standing alone. The fragmentary pronouns, or suffixes, are called *Inseparable Pronouns* (כִּנּוּי נִסְמָךְ), as they never appear unless in connection with a verb, noun, or particle.

* See Harris's Hermes, b. 5. c. 1.

§ 123. The *Separable Pronouns* are as follows.

Singular.

First pers. com. אֲנִי or אָנֹכִי. One or the other of these full forms of the first pers. is used indifferently whenever the pronoun constitutes a word by itself. Of the letters composing them, נ is the principal consonant, and ־ִי the principal vowel, which are all that is retained of the pronoun of this person when affixed in the accusative to a verb, e. g. קָטַל *he killed*, קְטָלַנִי *he killed me*. When added in the genitive case to a noun, ־ִי alone is preserved, e. g. קוֹל *a voice*, קוֹלִי *the voice of me*, or *my voice*.

Sec. pers. masc. אַתָּה. The principal element of the second pers. is ת; and this letter—*th* or *t*—is the radical consonant of the sec. pers. sing. in most languages, though accompanied by different vowels, e. g. Gr. σύ (Dor. τύ), Lat. *tu*, Eng. *thou*, Welsh *ti*, &c. The א in the beginning and ה at the end, are to be considered as mere serviles, whose use is to aid in forming a full word. When, therefore, the pron. of the sec. pers. m. sing. is to be affixed to a verb, the letter ת alone is employed; thus קְטַלְתָּ, which, however, does not mean *he has killed thee* (m.), but *thou* (m.) *hast killed*. Consequently for the accusative of this pronoun it was necessary to employ some other suffix, and the one chosen is ךָ; thus קְטָלְךָ *he has killed thee* (m.); the same is made use of for the genitive case of the pron. attached to nouns, e. g. קוֹלְךָ *the voice of thee* (m.), or *thy voice*. See § 73. 2. *c*.

Sec. pers. fem. אַתְּ or אָתְּי. As the letter ת denotes the second person, it is employed to represent the fem. as well as the masc. The only distinction between the forms for the two genders is, that while the masc. is accompanied by (ָ), the fem. is either altogether destitute of a vowel, or the semivowel י, as the characteristic of the fem. (see

under the pron. of the third pers. fem. sing.) is affixed to the end of the word for the third letter, which originally must have been pronounced with a preceding (ָ), thus אַתִּי ; and although this characteristic vowel came in after-times to be generally rejected as superfluous, the Daghesh inserted as in the masculine אַתָּה by § 33. 1. is still retained. To express, therefore, the sec. pers. fem., תְּ is added to the verbal root, e. g. קָטַלְתְּ *thou* (f.) *hast killed:* for the accusative, ךָ is subjoined, thus קָטָלַךְ *he killed thee* (f.); and also for the genitive, e. g. קוֹלֵךְ *the voice of thee* (f.), or *thy voice.*

Third pers. masc. הוּא. Here the principal letter is ו, the prefixed ה and final א being serviles: and hence ו alone affixed to verbs represents the accusative of this pronoun, thus קָטָלוֹ *he killed him;* and to nouns, the genitive, e. g. קוֹלוֹ *the voice of him,* or *his voice.*

Third pers. fem. הִוא or הִיא. As ו is the principal letter of the third person, it is employed in both genders; the distinction between which, as in the second person, is made by the vowels: thus in the masc., ה is accompanied by the vowel homogeneous to ו, viz. *u;* while in the fem. it takes the characteristic of the fem. gender, *i* (see § 127). So that in the word הִוא, ו denotes the third person, and the vowel (ִ) the fem. of that person. This form is used in the Pentateuch almost exclusively; but as ו is here preceded by the vowel (ִ), which is heterogeneous to it, and in which therefore it cannot rest (§ 93. 2. *c.*), it is generally changed in the later portions of the Sacred Writings into its cognate י, which is homogeneous to (ִ); whence arises the form הִיא. As ו has been taken as the suffix of the third pers. sing. masc., the preceding ה, which letter also forms the fem. termination in nouns and the preterite of verbs (e. g. אִישׁ *a man,* אִשָּׁה *a woman;* קָטַל *he killed,* קָטְלָה *she killed*),

is used, with the insertion of a Mappik for the sake of contradistinction from the fem. term., to represent the accusative of the fem. when attached to verbs, e. g. קְטָלָהּ *he killed her*, and the genitive when added to nouns, e. g. קוֹלָהּ *the voice of her*, or *her voice*.

Plural.

First pers. com. (אֲנוּ)* נַחְנוּ †, אֲנַחְנוּ. In all these forms we perceive that נ is the principal letter of the first person plural as well as singular; with this difference, that in the plural it takes the vowel Shurek, and is sometimes reduplicated with an inserted guttural. The final syllable נוּ is the principal part of the first person plural, and is all that is retained when this pron. is affixed to a verb, either as its subject, e. g. קָטַלְנוּ *we have killed*, or, preceded by (ָ), as its object, e. g. קָטָלָנוּ *he has killed us*; and the same syllable is employed with the vowel of union (ַ) as the genitive of the pron. when affixed to nouns, e. g. קוֹלֵנוּ *the voice of us*, or *our voice*.

Sec. pers. masc. אַתֶּם. The masc. plur. of this person is regularly formed from the singular by the addition of the plur. term. ־ִים, thus אַתִּים, which by the rejection of י becomes אַתֶּם (§§ 100. *note*, 101. 2. *a*.). The principal letters of the sec. pers. plur. are תם, of which ת denotes the person, and ם the number; and hence these are added to a verb to express its subject, e. g. קְטַלְתֶּם *you* (m.) *have killed*; while, as in the sing., the letter ת is for contradistinction's sake replaced by כ, when this pron. is affixed in the accusative to a verb, e. g. קְטָלְכֶם *he killed you* (m.); or in the genitive to a noun, e. g. קוֹלְכֶם *the voice of you* (m.), or *your voice*.

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* אֲנוּ appears only Jer. 42 : 6., where the K'ri has אֲנַחְנוּ.

† Found in only six places of the Bible, viz. Gen. 42 : 11. Ex. 16 : 7, 8. Num. 32 : 32. 2 Sam. 17 : 12. Lam. 3 : 42.

Sec. pers. fem. אַתֵּן or אַתֶּנָה. The distinction of gender is here made by changing the plur. term. ם into its cognate liquid ן. Accordingly the syllable תֶּן added to a verb denotes the sec. pers. plur. fem., e. g. קְטַלְתֶּן *you* (f.) *have killed:* while כֶּן (see masc. form above) is employed to represent the accusative case when joined to verbs, e. g. קְטָלְכֶן *he killed you* (f.); and the genitive when affixed to nouns, e. g. קוֹלְכֶן *the voice of you*, or *your* (f.) *voice*. To this pers. is often added a paragogic ה, which rests in the vowel (ֶ) taken by נ, thus אַתֶּנָה.

Third pers. masc. הֵם or הֵמָּה. This person likewise consists of its singular with the addition of the plural term. ־ִים. As the word has undergone some changes in other respects, this is not quite obvious at first sight: the form, however, which it assumes may be thus accounted for. On receiving the plural termination, this would be הֵוִים; but when ו in the middle of a word is preceded by a consonant without a vowel, it gives its own vowel to such preceding consonant, and is then rejected (§§ 77. 3., 93. 3. *b.*): so that we now have the form הֵים, which, on being still further contracted as in the sec. pers. by the rejection of י, becomes הֵם. The form of this pronoun, when attached to the verb as its subject, would according to analogy (see the third pers. m. sing. and sec. pers. m. plur.) be וּם; and this, transposing the two letters, is the form actually employed in poetry for the accusative, e. g. קְטָלָמוֹ *he killed them* (m.). But as ם is used as the suffix of this person in the accusative, e. g. קְטָלוּם *they killed them* (m.), to avoid ambiguity it is generally changed into its cognate ן: this letter in the future generally, and in the preterite almost always, is rejected as superfluous, and ו alone is retained, which, to distinguish it from the accusative singular, is pointed with Shurek, e. g. קָטְלוּ *they* (m.) *killed*. When

affixed in the genitive to nouns, the form ־ָם is employed, e. g. קוֹלָם *the voice of them*, or *their* (m.) *voice*. When this pron. receives a parag. ה, as the מ is employed in enunciating the (ָ) by which this parag. letter is regularly preceded, a Daghesh is inserted in מ, in order that the original mixed syllable may be preserved; and hence the alternate form הֶמָּה.

Third pers. fem. הֵן or הֶנָּה. Here, as in the sec. pers., ם is changed into ן, to distinguish the gender. In the verbs the suffix of this pers. and numb. is common, קָטָלוּ meaning also *they* (f.) *have killed;* the accusative is represented by ־ָן, thus קָטָלָן *he killed them* (f.); and also the genitive, e. g. קוֹלָן *the voice of them*, or *their* (f.) *voice*. Sometimes with ה parag., thus הֶנָּה.

Table of Separable Personal Pronouns.

PLUR.	SING.		
אֲנַחְנוּ נַחְנוּ (אָנוּ)	אֲנִי אָנֹכִי	C.	1.
אַתֶּם	אַתָּה אַתְּ	M.	2.
אַתֶּן אַתֵּנָה (אַתֵּן)	אַתְּ אַתִּי	F.	
הֵם הֶמָּה	הוּא	M.	3.
הֵן הֶנָּה	הִיא הִוא	F.	

REMARKS ON THE PERSONAL PRONOUNS.

§ 124. For the sake of corroborating the statements we have made concerning the formation of the Personal Pronouns, by showing the extent to which the principles there set forth prevail, we will now enter briefly into a comparison of this part of speech as it appears in the Shemitish and in the principal Indo-European languages. At the same time the connection existing between the two families of languages the most interesting and important to us in every point of view, is proved by means of these primitive and indigenous words (and still more clearly by the personal terminations of verbs, which are composed of the same elements in the main) to be much closer than has hitherto generally been supposed.

First Person Singular.

§ 125. That נ is the principal consonant of the pronoun of the first person singular, is evident from the constancy with which it is retained in so many and such widely different languages: thus, in those of the Shemitish family we have Heb. אֲנִי, or with an inserted palatal אָנֹכִי (Copt. ⲁⲛⲟⲕ. Comp. Gr. ἐγώ, Germ. *ich*, &c.), Chald. אֲנָא, Syr. ܐܢܵܐ, Arab. أَنَا, Eth. ᎠᏂ. In the oblique cases, and occasionally in the nominative, *n* or its cognate *m* maintains its place also in the Indo-European languages, e. g. Sanscr. nom. *aham* (Zend *azem*, Eol. ἐγών, Dor. ἐγώνη), accus. *ma*, Beng. *ame* or *mui*, Pers. من, Russ. *menya*, Gr. μέ, Lat. Sp. Fr. *me*, Goth. *mik*, Germ. *mich*, Sax. and Eng. *me* (Erse *me*, Welsh *mi*); and likewise in the personal endings of verbs, to exhibit which we will take the verb *to be*, as one of the most highly inflected, e. g. Sanscr. *asmi*, Pers. ام, Russ. *yesm'*, Gr. εἰμί, Lat. *sum*, Goth. *im*, Germ. *bin*, Sax. *eom*, Eng. *am*, Welsh *wyv* (see § 73. 1. *e.*).

The principal vowel, as we have already observed, is ִ, *i* or *y*, which occurs in the Indo-European languages either without a palatal, e. g. Russ. *ya*, Span. *yo*, Fr. *je*, Eng. *I* (comp. Copt. suff. ⲓ); or with one, e. g. Gr. ἐγώ, Lat. *ego*, Dan. *yeg*, Goth. and Sax. *ik*, Germ. *ich*.

Second Person Singular.

§ 126. The principal element of the pronoun of the second person is ת, *th* or *t*; and this is retained with great uniformity in both families of languages. *Shemitish:* as separable pronoun, Heb. m. אַתָּה f. אַתְּ, Chald. m. אַנְתָּה f. אַנְתִּי, Syr. m. ܐܢܬ f. ܐܢܬܝ, Arab. m. أَنْتَ f. أَنْتِ, Eth. m. ᠀ᎽᎵ f. ᠀ᎽᎵ: (comp. Copt. m. ⲛⲑⲟⲕ f. ⲛⲑⲟ); as personal termination, e. g. Heb. m. קָטַלְתָּ f. קָטַלְתְּ, Chald. קְטַלְתָּ, Syr. m. ܩܛܠܬ f. ܩܛܠܬ, Arab. m. قَتَلْتَ f. قَتَلْتِ, Eth. m. ገደልካ f. ገደልኪ (see § 73. 2. *c.*; comp. also Copt. suff. m. ⲕ f. ⲧ). *Indo-European:* Sanscr. *twa(m)*, Beng. *tui*, Pers. تو, Russ. *tü*, Gr. σύ (Dor. τύ), Lat. and its descendants *tu*, Germ., Dutch, Dan. *du*, Goth. and Sax. *thu*, Eng. *thou* (Erse *tu*, Welsh *ti*); and as a personal ending, where it is frequently replaced by, and sometimes used in conjunction with, its cognate *s*, Sanscr. *asi*, Russ. *yesi*, Gr. εἶς, Lat. *es* (*amavisti*), Sp. *eres*, Fr. *es*, Goth. *is*, Germ. *bist*, Sax. *eart* (*lufast*), Eng. *art* (*lovest*), Welsh *wyt*.

Third Person Singular.

§ 127. The principal part of the third person is ו preceded by an aspirate, which ו remains constant in the masculine through the whole Shemitish family, e. g. הוּא, Chald. הוּ, Syr. ܗܘ, Arab. هُوَ, Eth. ውእቱ (also Zend *ho*, Pers. او, Gr. ὁ. Comp. Copt. ⲫⲟⲩ, suff. ϥ, see § 73. 1. *e.*). In the feminine, however, this is changed by the influence of the fem. vowel *i* (§ 93. 2. *c.*) into י, e. g. Heb. הִיא, Chald. הִי, Syr. ܗܝ, Arab. هِيَ, Eth. ይእቲ. That *i* is the appropriate vowel of the fem. is evident from its use as the characteristic of this gender of the sec. pers. sing. in the Shemitish languages. In Sanscrit and Bengalee also it is regularly employed in forming feminine from masculine nouns, e. g. Sanscr. *deva* god, *devi* goddess; *nara* man, *nari* woman; *ragan* king, *ragni* queen; and also adjectives, e. g. *suntara* pulcher, *suntari* pulchra: Beng. *puttra* son, *puttri*, daughter. Again, we have Lith. m. *essant* (Lat. *ens*) f. *essanti*; Gr. f. ἡ, Germ. *die, sie*: and for the pronoun of the third person in the Celtic dialects, Erse m. *se*, f. *si* or *i* (י); Welsh m. *evo* (הוּא) or *o* (ו), f. *hi* (הִיא). As the third pers. sing. of the preterite is considered as the primary part of the Shemitish verb (see § 153), it receives no affirmative except the fem. char. ת.

In the Indo-European languages, the sibilant appears to have been regarded as the essential part of the pronoun of this person, and this is either retained in the simple and original form *s*, or hardened into the lingual *t* or *th* (see § 73. 2. *b.*), or exchanged for its related aspirate *h* (§ 73. 2. *d.*), e. g. Sanscr. *sah, sā, tad* (comp. the reflexives, Russ. *sya*, Lat. Fr. *se*, Dan. *sig*, Germ. *sich*), Goth. *sa, so, thata*, Germ. *er, sie, es*; Zend. *ho, ha, tat*, Gr. ὁ, ἡ, τό, Sax. *he, heo, hit*, Eng. *he, she, it*. This obtains with greater regularity in the personal terminations of verbs, e. g. Sanscr. *asti*, Pers. است, Russ. *yest'*, Gr. ἐστί, Lat. Fr. *est*, Goth. Germ. *ist*, Sax. Eng. *is*; Welsh *yw*, also *sydd* or *sy*.

First Person Plural.

§ 128. The characteristic נ of the first person retains its place also in the plural, which is distinguished from the singular by the reduplication of this letter, and the insertion of a guttural, equivalent (see § 73. 2. *a.*) to that of the palatal in the singular, e. g. Heb. אֲנַחְנוּ, Chald. אֲנַחְנָא, Syr.

ﻧَﺤْﻦُ, Arab. ﻧَﺤْﻦُ, Eth. ንሕነ (Copt. ⲁⲛⲟⲛ, suff. ⲛ or ⲉⲛ). In the personal endings of verbs נ is retained, e. g. Heb. קָטַלְנוּ, Chald. קְטַלְנָא, Syr. ﻗَﺘَﻠْﻨَﺎ, Arab. قَتَلْنَا, Eth. ቀተልነ. In the Indo-European languages the distinction between the numbers is made by taking a different vowel in the plural, or by changing *n* into *m*, or *vice versâ*, e. g. Sanscr. (acc.) *nas*, Zend. *no*, Pers ما, Russ. *mü* (gen. *nas*), Gr. ἡμεῖς, Lat. *nos*, Ital. *no*, Sp. *nosotros*, Fr. *nous* (Erse *sinn* or *inn*, Welsh *ni* or *nyni*). In these languages also the fragmentary pronoun regularly appears in the verb, e. g. Sanscr. *smas*, Pers. ایم, Russ. *yesmü*, Gr. *ἐσμέν*, Lat. *sumus*, Sp. *somos*, Fr. *sommes*, Goth. *siyum*, Welsh *ym*.

Second Person Plural.

§ 129. The plural of this person is formed in the Shemitish languages by adding to the singular form the plural term. ם or ן, thus Heb. m. אַתֶּם f. אַתֶּן, Chald. m. אַנְתּוּן f. אַנְתֵּין, Syr. m. ﺍَﻧْﺘُﻮْﻥ f. ﺍَﻧْﺘِﻴْﻥ, Arab. m. أَنْتُمْ f. أَنْتُنَّ, Eth. m. አንትሙ f. አንትን (Copt. ⲛⲑⲱⲧⲉⲛ, suff. ⲧⲉⲛ). Comp. Pers. تان. The chief part of the pronoun, viz. תם or תן, is regularly retained as the termination of this person in verbs, e. g. Heb. m. קְטַלְתֶּם f. קְטַלְתֶּן, Chald. m. קְטַלְתּוּן f. קְטַלְתֵּין, Syr. m. ﻗَﺘَﻠْﺘُﻮْﻥ f. ﻗَﺘَﻠْﺘِﻴْﻥ, Arab. m. قَتَلْتُمْ f. قَتَلْتُنَّ, Eth. m. ቀተልክሙ f. ቀተልክን. In the Indo-European languages the pronominal *t*, or its cognate *s*, or both together, appear as the personal ending of verbs in the plural as well as the singular, e. g. Sanscr. *stha*, Pers. ایذ, Russ. *yeste*, Gr. *ἐστέ*, Lat. *estis*, Sp. *sois*, Fr. *êtes*, Goth. *siyuth*, Germ. *seyd*. (Welsh *chwi*, vos, *ych*, estis; comp. Heb. suff. sing. ךָ, plur. כֶם.)

Third Person Plural.

§ 130. The plural of this person is formed in the same manner as the preceding, viz. by the addition of ם or ן to the singular, e. g. Heb. m. הֵם f. הֵן, Chald. m. הִמּוֹן f. הֵנָּן, Syr. m. ﻫَﻤْﻦ f. ﻫَﻨْﻦ, Arab. m. هُمْ f. هُنَّ, Eth. m. እሙንቱ f. እማንቱ. Comp. Pers. شان. As the personal terminations are retained with greater regularity in the future than in the preterite of Shemitish verbs, we will adopt that tense for their exhibition. Thus we have Heb. m. יִקְטְלוּ (יִקְטְלוּן) f. תִּקְטֹלְנָה (תִּקְטְלוּן), Chald. m. יִקְטְלוּן f. יִקְטְלָן, Syr. m. ﻧَﻘْﺘُﻠُﻦ f. ﻧَﻘْﺘُﻠِﻴْﻦ,

Arab. m. يَقْتُلُونَ f. يَقْتُلْنَ. In Indo-European verbs, the plural *n* is generally retained in the termination of the third person, e. g. Sanscr. *santi*, Pers. اند, Gr. εἰσίν, Lat. *sunt*, Sp. *son*, Fr. *sont*, Goth. Germ. *sind*, Sax. *synd* (*syndon*), Welsh *ynt*.

CHAPTER III.

THE VERBS.

§ 131. A *Verb* (Heb. פֹּעַל *action*) is a word which designates a state either of *action*, *passion*, or *being*. Now as we can conceive of no object which is not in one or the other of these states, and as we never make mention of an object without at the same time expressing this state, or rather as we mention it only *for the purpose* of intimating its state of action, passion, or being, the verb is an indispensable element in every proposition, of which it is as it were the animating principle. It is therefore in every language the most important part of speech; which is very appropriately intimated by its Latin name *verbum*, or *word* (*par excellence*).*

§ 132. In no language has the verb a greater claim to this superiority than in the Hebrew: since here it not only gives life to discourse by its own use and signification, but likewise furnishes the principal elements which enter into the composition of many other words, as well nouns as particles; while the verb can be considered only in a very few cases as derived from any other part of speech. All verbs, therefore, with but a trifling number of exceptions, are to be looked upon as *primitive* words, i. e. as words whose original or primary use is to signify a state of action or of being, either without any accessory idea, as קָטַל *to kill*, שָׁבַר *to break*, מָלַךְ *to reign*, &c., or with some modification of the simple meaning, e. g. קִטֵּל *to murder*, שִׁבֵּר *to shiver*

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* Chinese grammarians divide the characters in their language which represent notional words into two classes, viz. nouns and verbs; the former they call *dead*, the latter *living* characters.

(in pieces), הִמְלִיךְ *to cause to reign*. A few verbs, as was said before, are held to be derived from nouns, e. g. זָרַע *to sow* (Lat. SEMIN-*are*), from זֶרַע *seed*; דָּשָׁא *to become green, to flourish*, from דֶּשֶׁא *grass*; but in the great majority of cases, nouns are indubitably derivatives from the verbs of the same radical letters, e. g. מֶלֶךְ *a king*, from מָלַךְ *to reign*; שֶׁבֶר *a breach*, from שָׁבַר *to break*; מַפְתֵּחַ *a key*, from פָּתַח *to open*, &c. The same is the case with the particles, e. g. עַל *upon*, from עָלָה *to ascend*; מִן *from*, from מָנָה *to divide*.

§ 133. As the verb is the primitive part of speech, from which the others are derived, it is exhibited in the simplest form, which appropriately designates the simplest meaning, it consisting of only three letters. These letters, which are all consonants, cannot be enunciated without the assistance of a vowel; and it is but natural to conclude that the primary and most simple significations of the verb should take the simplest vowel. And accordingly, as the denoting of a state of action is the peculiar and natural office of this part of speech, whilst to signify a state of being is comparatively a secondary one, and as *a* is the simplest of all the vowel sounds (§ 10. 1.), we find that active verbs take *a* for their second and principal vowel (see § 113), e. g. קָטַל *to kill*; and neuter verbs, one of its modifications *e* or *o* (§ 10. 3.), e. g. יָשֵׁן *to sleep*, זָקֵן *to be old*; קָטֹן *to be small*, יָכֹל *to be able*.*

§ 134. To these original letters of the verb are added others, for the purpose of indicating its modifications; and thus a verb of which the radical meaning is denoted by only three letters, appears in its modified acceptations with four or five, of which the original three express the idea of the verb, and the additional ones the modifications of that idea. As it is frequently necessary for grammatical purposes to make a distinction between these two classes of letters, the first kind, as constituting the stem or root of the verb, are termed *radicals*; while the second, from their subordinate use in modifying the simple meaning, have received the name of *serviles* (see § 8).

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* The same difference in the vowels of the second radical of active and neuter verbs is found in Arabic: thus, active verbs take the vowel (ـَ), e. g. قَتَلَ *to kill*: and neuter verbs either (ـِ) or (ـُ); those which take the former vowel denoting a temporary state of being, e. g. حَزِنَ *to be sorrowful*; فَرِحَ *to be merry*; and those receiving the latter, a permanent one, e. g. فَسُدَ *to be bad*, حَسُنَ *to be handsome*.

SPECIES.

§ 135. We now come to the Species (Heb. בִּנְיָנִים *structures*) of the Hebrew verb, and the manner of their formation. The original or nude form of the verb, accompanied by the simplest vowel *a*, expresses, as above stated, its *simple* meaning actively, as קָטַל *to kill;* the passive of which is designated by the prefixed augment נ, thus נִקְטַל *to be killed.* *Intensity* of this primary signification, whether active or passive, is denoted by a reduplication of one of the radical letters, generally the second, made by inserting Daghesh forte, as קַטֵּל *to kill with violence, to murder,* קֻטַּל *to be murdered.* A *causative* signification is superadded to the meaning of the root active and passive by prefixing the letter ה, thus הִקְטִיל *to cause to kill,* הָקְטַל *to be caused to kill.* And to give a *reflexive* force, the syllable הִתְ is prefixed, as הִתְקַטֵּל *to kill one's self, commit suicide.*

Thus we have the following seven forms or species in which a verb may appear :*

I.	Simple active,	as	קָטַל *to kill.*
II.	" passive,		נִקְטַל *to be killed.*
III.	Intensive active,		קִטֵּל *to murder.*
IV.	" passive,		קֻטַּל *to be murdered.*
V.	Causative active,		הִקְטִיל *to cause to kill.*
VI.	" passive,		הָקְטַל *to be caused to kill.*
VII.	Reflexive,		הִתְקַטֵּל *to kill one's self.*

§ 136. The technical names given to these species by grammarians are as follows:

The First	is called the	*Kal*	species.
Second	"	*Niph'hal*	"
Third	"	*Pi'hel*	"
Fourth	"	*Pu'hal*	"
Fifth	"	*Hiph'hil*	"
Sixth	"	*Hoph'hal*	"
Seventh	"	*Hithpa'hel*	"

* We say "*may* appear;" for though most verbs are found in more than one of these species, yet the number of those whose signification admits of their being used in all is exceedingly limited.

The origin of these terms is this. The first investigators of the language, who were Jews, wrote in Hebrew, and accordingly employed Hebrew expressions for the designation of grammatical phenomena. To denote the first or simple species, they used the word קַל (*Kal*) *light, simple;* a term which modern grammarians have found it convenient to retain. And to represent the remaining species, they took the modifications of the verb פָּעַל *to do, to make*, which itself supplies the name for this part of speech: thus, instead of a term derived from the signification of that form of the verb which receives the prefix נ, such as the word *passive*, they employed, as a sort of grammatical formula, the corresponding modification of the verb פָּעַל, which is נִפְעַל (*Niph'hál*); and so on of the rest. Thus the third form is called פִּעֵל* (*Pi'hél*), the fourth פֻּעַל (*Pu'hál*), the fifth הִפְעִיל (*Hiph'híl*), the sixth הָפְעַל (*Hoph'hál*), and the seventh הִתְפַּעֵל (*Hithpa'hél*).

§ 137. From this use of the verb פָּעַל have arisen likewise the technical expressions, "verbs פ״א, ע״ו, ל״ה, ע״ע," &c., which the learner will frequently meet with: for as the early grammarians took that verb as a model for the inflection of all other verbs whatsoever, so they also named the component parts of every verb from the corresponding elements of the verb פָּעַל. Thus the expression "verbs פ״א," signifies those verbs in which the letter answering to the פ of פָּעַל, i. e. the first radical, is א; "verbs ע״ו," those whose second radical is ו, and so on. We must, however, except the term "verbs ע״ע," which means, not that the second radical letter is ע, but that the third radical is like the second; as resembling the factitious form פָּעַע.

FORMATION AND SIGNIFICATION OF THE SPECIES.

I. *Formation of Kal.*

§ 138. Every verb which has no peculiarity in its consonants to affect the vowels by which it is accompanied, receives in this species a Kamets under the first radical letter, and a Pattahh under the second,

* There are two peculiarities in the letters constituting the verb פָּעַל, which render it extremely improper to be used as a standard for the inflection of other verbs: viz. the first radical is a בגד״כפת letter, and consequently requires in certain cases (§ 38. et seqq.) the insertion of a Daghesh lene; and the second is a guttural, and therefore cannot admit the Daghesh forte which according to § 129. it should receive. We have accordingly followed the example of most of the

if its signification is transitive; if intransitive, the second radical takes either Tsere or Hholem (§ 133). These are the ordinary forms, which however are differently modified to suit the peculiarities of various letters. Thus, in those verbs among whose radicals are found one or more weak letters, which cannot be accompanied by every vowel, or end a mixed syllable, some change takes place in the formation, by which the difficulty is obviated.

1. If the first radical is ו, whenever, as in this species, it should commence the word accompanied by the vowel *a*, it is changed into its comparatively strong cognate letter י, e. g. יָלַד instead of וָלַד (§ 92. 1. *b.*).

2. When the second letter of the root is ו, in case it would be accompanied by *a*, it is rejected together with its heterogeneous vowel, e. g. קָם for קָוַם; if it would be accompanied by *e*, it is rejected, and the *e* placed for distinction's sake under the first radical, e. g. מֵת for מָוֵת; and if by its homogeneous vowel *o*, ו remains and rests in it, e. g. אוֹר for אָוֹר (§ 93. 1. 2. *b.*).

3. If the second and third radical letters are alike, they will be contracted into one, e. g. סַב for סָבַב (§ 77. 1. *a.*).

4. If the third radical is either א or ה, as these letters rest in the vowel *a*, they will cause the preceding Pattahh to be lengthened into Kamets, e. g. בָּרָא for בָּרַא, גָּלָה for גָּלַה (§ 102. 3. *a.*).

The verb then in its simple state may appear, according to the letters of which it is composed, in all the following different ways: קָטַל, זָקַן, קָטַן, יָלַד (for וָלַד), קָם (for קָוַם), מֵת (for מָוֵת), אוֹר (for אָוֹר), סַב (for סָבַב), בָּרָא, גָּלָה.

Signification of Kal.

§ 139. The signification of the Kal species is, as we have already stated, the simple idea of the verb without any modification whatever.*

later grammarians in taking as a model of inflection the verb קָטַל, which, as there is nothing in its radical letters to cause a change in the pointing, and as its signification admits of its being varied through all the species, is for this purpose entirely unexceptionable.

* We say without any modification whatever, because in this preliminary account of the species, we shall omit all consideration of modes, tenses, &c., and speak only of the third pers. masc. sing. of the preterite. See § 160.

II. *Formation of Niph'hal.*

§ 140. The characteristic of this species is the letter נ invariably prefixed to the verb in its simple state, e. g. original form of Kal קָטַל (§ 113), Niph. נְקְטַל; but as two Sh'was cannot concur at the beginning of a word, the first of them is changed into the shortest vowel *i* (see § 104. 4. *b.*), whence we have נִקְטַל. These vowels are retained as long as there is nothing in the nature of the radical letters which is opposed to them; but when this is not the case, various changes are made in the vowels, to accommodate them to the consonants. They are as follows:

1. If the first radical is a guttural, which cannot readily be made audible at the end of a syllable, especially after the very short vowel *i*, (§§ 84. 2. 102. 1. *a.*), the *i* under נ is changed into the longest among the short vowels *ĕ* (§ 84. 2.), and the guttural takes the corresponding compound Sh'wa (ֲ), e. g. נֶעֱמַד for נִעְמַד.

2. When the first radical letter is the liquid נ, it is assimilated to the following radical, and then rejected (§ 77. 2.), e. g. נִנָּשׂ for נִנְשָׂא.

3. When the first radical is ו, which in Kal is changed into י (§ 138. 1.), it is restored in Niph'hal, and rests in its homogeneous vowel Hholem, e. g. נּוֹלַד for נִוְלַד.

4. When the second radical is ו, instead of the usual Pattahh, it takes its homogeneous vowel Hholem, in which it rests. As the first radical has now a vowel of its own, it becomes necessary that the prefix נ should take a long vowel, in order to form a simple syllable; and the one adopted is in general the simplest, viz. *a*, e. g. נָקוֹם for נִקְוַם; though occasionally *e* is chosen, e. g. נֵעוֹר for נִעְוַר. See § 93. 3. *b.*

5. When the third radical letter is like the second, in which case they are both contracted into one, and the first takes the vowel of the second, the preformative נ necessarily, as in the preceding instance, takes a long vowel, which is always *a*, e. g. נָסַב for נִסְבַּב.

6. If the third radical is either א or ה, both of which rest in a preceding vowel, as in Kal so in this species, the short vowel (ַ) is lengthened into its corresponding (ָ), e. g. נִמְצָא for נִמְצַא, נִגְלָה for נִגְלַה.

And thus we have the following forms of Niph'hal: נִקְטַל, נֶעֱמַד, נִנָּשׂ (for נִנְשָׂא), נּוֹלַד, נָקוֹם (נֵעוֹר), נָסַב (for נִסְבַּב), נִמְצָא, נִגְלָה.

Signification of Niph'hal.

§ 141. This species in its original signification denotes a directing of the action upon the subject: whence it is employed,

1. As the passive of Kal, e. g. קָטַל *to kill*, נִקְטַל *to be killed*; כָּתַב *to write*, נִכְתַּב *to be written*.

2. *a.* To express an action performed by the subject upon himself, or reflexive, e. g. נֶחְבָּא *to hide one's self*, נִשְׂכַּר *to hire one's self out*.*

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* Grammarians are not agreed as to which should be considered the primary signification of the Niph'hal species. The older writers, and with them Gesenius, hold that this was originally the passive of the simple form Kal, and that hence its use as a reflexive was derived; while others, as Ewald and his followers, maintain that the reflexive was the primary force of this species, and the passive the derived one. That the former is the correct opinion will, we think, sufficiently appear from the following considerations.

1. If, for the sake of illustration, we suppose the original meaning of Niph'hal to have been passive, that is, expressing the *receiving*, in opposition to Kal, which denotes the *performing* of an action, the use of this species as a *reflexive* will naturally follow; for a reflexive likewise signifies the suffering or receiving of an action, with the accessory idea that the subject of the verb is agent as well as patient. Hence any reflexive verb may be rendered passively, if the attention be directed more upon the action than upon the agent: thus, *he loves himself* is equivalent to *he is loved*, scil. *by himself*. And herein lies the distinction between Niph'hal when it may be translated reflexively and Hithpa hel (q. v. infra), which latter is specially devoted to that modification of the radical meaning. Thus in Gen. 3: 8, where the *actors* are the most prominent in the narration, and the intention is to relate not so much *what was done* as what *they* did, the Hithpa'hel species is employed: וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ *and Adam hid himself, and also his wife*. Again, in the tenth verse, God said to Adam, "*Where* art thou?" to which the latter answered, "I was afraid . . . . וָאֵחָבֵא and I hid myself." Here no information is required respecting the subject of the verb, which the Lord himself states to be Adam; and he accordingly replies by a verb in which the action predominates over the agent: וָאֵחָבֵא, literally *I was hidden*, scil. *by myself*. If, on the other hand, we consider, with Ewald and those of his school, that the primary signification of Niph'hal is *reflexive*, we shall find much more difficulty in deriving from it the secondary or *passive* meaning; for although all reflexive verbs may be rendered by passives, which is merely omitting to indicate the agent, there are a multitude of passive verbs which do not admit of being construed reflexively, as it is frequently impossible that the agent and patient of the verb should coincide, e. g. שָׁמַע *to hear*, נִשְׁמַע *it* (a voice) *was heard*, כָּתַב *to write*, נִכְתַּב *it was written*; but never, *it hears or writes itself*.

b. To designate a compound or reciprocal action, viz. one in which two or more subjects mutually act upon each other, e. g. לָחַם *to fight*, נִלְחַם *to contend, combat*; יָעַץ *to advise*, נוֹעַץ *to take counsel together*; שָׁפַט *to judge*, נִשְׁפַּט *to go to law together, to litigate.*

3. To represent a state or action as the consequence of a suffering or the receiving of an action; and hence it is that verbs bearing this import generally appear in the Niph'hal species alone (see above, sig. 1.), e. g. נֶאֱנַח *to sigh*, נִשְׁעַן *to lean* (i. e. *be supported*). Or, if they are employed also in other species, the only point in which the significations of Kal and Niph'hal differ, is that while the former

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2. Another consideration may be brought forward in support of the conclusion at which we have arrived; and this is, that if we take Niph'hal for the passive of Kal, each active species, both primitive and derivative, will then have its corresponding passive, since Hithpa'hel includes both active and passive in itself. But if we consider the primary meaning of this species to be reflexive, we shall then not only have two reflexive forms, Niph'hal and Hithpa'hel, but while the other active species, Pi'hel and Hiph'hil, are each provided with a passive, the primary form Kal will be left destitute of one.

3. A comparison of the Hebrew Niph'hal with the corresponding species in the cognate dialects, affords additional proof of the correctness of these views. Thus in Arabic, the primary meaning of the seventh species, which is likewise marked by a prefixed Nun, is *passive*, e. g. I. قتل *to kill*, VII. انقتل *to be killed.* In Chaldee and Syriac there is no form especially devoted to the reflexive, which when required is expressed by the passive, e. g. אִתְקְטַל, ܐܶܬܩܰܛܶܠ *he was killed* (scil. *by another* or *by himself*). In Latin also a reflexive signification, for which there is no separate form of the verb, is sometimes denoted by the passive, thus *versari, to be turned*, or *to turn* or *employ one's self.* The Greek has a particular form or voice for the reflexive, viz. the *middle*, which likewise is formed from the passive (but never the passive from the middle); and from this it differs only in the future and aorist, the other tenses of the reflexive being expressed by the pure passive, e. g. λούω τινά *I bathe one*, λοῦμαι *I bathe myself*, lit. *I am bathed*, scil. *by myself*; στέλλειν *to send*, στέλλεσθαι *to travel, send one's self* = Heb. נָפַשׁ.

These facts and arguments are of so convincing a nature, that we feel entirely at a loss to account for the pertinacity and vehemence with which a writer of the well known ability of M. Ewald attempts to support the opposite side of the question. He exclaims, "How can נָקַם *to revenge one's self* derive its meaning from a passive signification?" (Krit. Gram. d. Hebr. Sprache, § 103.) We would merely ask in turn, What is the difference between *I will revenge myself*, and *I will be revenged*, excepting merely that in the former phrase the agent is indicated (viz. as being identical with the subject of the verb), while in the latter it is not?

states the action absolutely, the latter has regard to the time before the action took place or was completed, e. g. חָלָה *to be sick*, נֶחֱלָה *to fall sick*; so also the substantive verb הָיָה *to be*, נִהְיָה *to become*. When Kal is not in use, Niph'hal expresses the passive of Pi'hel or Hiph'hil, e. g. חִלֵּל *to profane*, נֶחֱלַל *to be profaned*; הוֹשִׁיעַ *to save*, נוֹשַׁע *to be saved*. The Niph'hal participle not unfrequently has a signification corresponding to that of the Latin fut. pass. part. in *ndus*, e. g. נֶחְמָד *to be desired, desirable*; נוֹרָא *to be feared, terrible*; נוֹלָד *to be born, about to be born*.

III. *Formation of Pi'hel.*

§ 142. This species, which is appropriately termed the *intensive*, is formed by reduplicating one of the letters of the root, on the principle that, as the repetition of a sentence or of a word imparts a greater degree of energy to discourse, so the reduplication of even part of a word may be employed with like effect. The letter selected for reduplication is generally the second radical, whereby the greatest degree of force is obtained; since this letter can thus be made audible in both syllables, which is not the case with either of the others. This reduplication is denoted by Daghesh forte, thus קִטֵּל = קִטַּטֵּל (§ 27). And hence the characteristic of the Pi'hel form is a Daghesh inserted in the second radical; the first being accompanied by the shortest vowel (ָ), by means of which the reduplication of the letter following can be the most forcibly expressed (§ 102. 1. *b*.); and the second taking its cognate long vowel (ֵ).

§ 143. The above is the regular manner of forming the Pi'hel species whenever all the three radicals of the verb are *perfect* letters (§ 7), as is the case with the root קָטַל. But should the second radical be a letter which from its nature does not admit of reduplication, as for instance a guttural (§ 29); or should it be one which is not easily doubled, as the letter ו (§ 93. 4.); or should it be already repeated, as in verbs עַ"ע; recourse must then be had to some other expedient, which will serve instead, and at the same time show that the second radical would have been reduplicated, had this not been forbidden by its nature. These objects are effected, according to the letter constituting the second radical, in three separate ways:

1. The first consists in lengthening the first vowel, which is generally done when the second radical is a guttural, since the dwelling

longer upon a syllable, by lengthening it, confers an emphasis equivalent to the forcible expulsion of the voice in reduplicating a consonant, e. g. בֵּאֵר for בְּאֵר, בֵּרֵךְ for בְּרֵךְ.

2. When the second radical is ו, on account of the weakness of this letter the third is doubled in its stead, and ו rests in its homogeneous vowel *o* (§ 30), e. g. קוֹמֵם for קִוֵּם; and occasionally, though seldom, this reduplication of the third radical takes place when the second is a guttural, e. g. שַׁאֲנַן for שְׁאֵן, רַעֲנַן for רְעַן.

3. When the second letter is repeated in the root (§ 115), the first is reduplicated in the intensive form, e. g. Kal סָבַב, Pi. סִסֵּבֵּב, which by transposition (§ 74. 3) becomes סִבְסֵב. Sometimes the Pi'hel of these verbs is formed by lengthening the first vowel, and then it appears like that of verbs עֹ, e. g. Kal סָבַב, Pi. סוֹבֵב.

The following are the different forms which this species assumes: קִטֵּל, בֵּרֵךְ, קוֹמֵם (for קִוֵּם), סִבְסֵב, סוֹבֵב (for סִבֵּב).

Signification of Pi'hel.

§ 144. The significations of Pi'hel are as follows:

1. Verbs which are transitive in Kal have in this species the additional idea of intensity, e. g. קָטַל *to kill*, קִטֵּל *to kill with violence, to murder*; שָׁבַר *to break*, שִׁבֵּר *to dash in pieces* (*to shiver*): or of repetition, e. g. זָבַח *to sacrifice*, זִבֵּחַ *to sacrifice frequently*; סָפַר *to tell*, סִפֵּר *to narrate*.

2. Intransitive verbs in like manner acquire intensity, as הָלַךְ *to go*, הִלֵּךְ *to pass away*, Eccl. 8 : 10. Hab. 3 : 11; צָמַח *to grow*, צִמַּחַ *to grow luxuriantly*.

3. Intransitive verbs become transitive, as גָּדַל *to be* or *become great*, גִּדֵּל *to cause to become great, to make grow*; לָמַד *to learn*, לִמֵּד *to teach*; מָלֵא *to be full*, מִלֵּא *to fill*; טָמֵא *to be unclean*, טִמֵּא *to be exceedingly unclean*, and hence *to defile another*, or merely *to pronounce unclean*.

4. By the intensive force of Pi'hel some nouns are as it were animated into verbs, which designate an action performed with that noun, e. g. שֹׁרֶשׁ *a root*, שִׁרֵּשׁ *to root up*; דֶּשֶׁן *ashes*, דִּשֵּׁן *to cleanse from ashes*; עֶצֶם *a bone*, עִצֵּם *to break the bones*; עָפָר *dust*, עִפֵּר *to cast dust*.

IV. *Formation of Pu'hal.*

§ 145. The Pu'hal species is the passive of Pi'hel, and accordingly expresses the idea of the root with intensity in the passive voice. Its

characteristic is also Daghesh forte inscribed in the second radical letter; the first being accompanied by the vowel *ŭ*, and the second by *ă*, in verbs consisting of three perfect consonants; thus קָטַל.

1. If however the second radical is a guttural, which cannot receive Daghesh, *ŭ* is lengthened into *ō* (§ 102. 5. *a.*), e. g. בֹּרַךְ.

2. If the second radical letter is ר, which does not readily admit Daghesh (§ 93. 4.), the intensity is denoted, as in Pi'hel, by a reduplication of the third; the first radical here also taking the homogeneous vowel of the second, e. g. קוֹמַם.

3. If the second and third radicals are the same, either the first, as in Pi'hel, is doubled and transposed with the usual vowels of the species, e. g. סָבְסַב; or the first takes the vowel *ō*, and the second *ă*, e. g. סוֹבַב.

Hence we have the following forms of Pu'hal: קֻטַּל, בֹּרַךְ, קוֹמַם (for קֻוַּם), סָבְסַב, סוֹבַב (for סֻבַּב).

Signification of Pu'hal.

§ 146. The signification of this species, as above stated, is usually the passive of Pi'hel.

V. *Formation of Hiph'hil.*

§ 147. The fifth species is *Hiph'hil*, by which a causative meaning is added to the idea expressed by the root; the subject in this species denoting not the immediate *performer*, but the primary cause or *originator* of the action. Its characteristic is ה prefixed to the root, accompanied by the vowel *ĭ*, the second radical receiving *ī*, thus הִקְטִיל *to cause to kill*. These are the vowels of this species when the root consists of none but perfect letters; but,

1. When the first radical is a letter incapable of ending a mixed syllable, as in Niph'hal, the preformative instead of *ĭ* takes its comparatively long cognate vowel *ĕ* (§ 84. 2.), e. g. הֶאֱמִיר for הֵאֱמִיר; so הֶחֱזִיק, הֶעֱמִיד.

2. If the first radical is נ, it is assimilated as in Niph'hal to the following letter, and then rejected (§ 77. 2.), e. g. הִגִּישׁ for הִנְגִּישׁ.

3. If in Kal the first radical letter is י, the original ו will be restored in this species, and quiesce in its homogeneous vowel *ō*, e. g. Kal יָשַׁב, Hiph. הוֹשִׁיב.

4. When the second radical is ו, it is rejected in this species by § 93. 3. *b.*, and its vowel given to the first; and as this has now a vowel of its own, it cannot without the insertion of Daghesh forte end a mixed syllable: consequently the *i* of the preformative is lengthened into *ē* (§ 102. 1. *c.*), e. g. הֵקִים for הִקְוִים. The form is the same where the second and third radicals are alike, with the exception that the first radical also takes *ē*, e. g. הֵסֵב = הֵסִיב for הִסְבִּיב.

The following then are the forms in which Hiph'hil appears: הַקְטִיל, הֵעֱמִיד, הִגִּישׁ (for הִנְגִּישׁ), הוֹשִׁיב, הֵקִים (for הִקְוִים), הֵסֵב (for הִסְבִּיב).

Signification of Hiph'hil.

§ 148. This species denotes the *causing* or *permitting* of the action signified by the primitive Kal. Its force may be said to be twofold, which however does not arise from any diversity in the accessory meaning imparted in Hiph'hil to the root, but depends on the transitive or intransitive nature of the verb itself.

1. If the verb in Kal is transitive, or one in which the action passes over from its subject to an object, the Hiph'hil will denote the causing by its own subject of the performance of the action by another subject on an object expressed or understood; so that to the Hiph'hil of every such verb there will be two accusatives, of which the first is both object and subject, e. g. הַקְטִיל *to cause* or *allow one to kill* another; לָבַשׁ *to put on* (scil. a dress), וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי־שֵׁשׁ *he caused him to put on a linen robe*, Gen. 41: 42.; פָּשַׁט *to take off*, וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כָּתָּנְתּוֹ *and they made Joseph take off his coat*, Gen. 37: 23. In some verbs of which the Kal species is not in use, the force of Hiph'hil is still the same, e. g. הַשְׁקִינִי־נָא מְעַט־מַיִם *pray, give* or *permit me to drink a little water*, Gen. 24: 43., הַשְׁקִינִי being derived from the obsolete root שָׁקָה = שָׁתָה *to drink*.

2. When Kal is neuter or intransitive, i. e. indicating merely a state of being, or an action which as it does not pass over to an object may be said to reside in the subject, the Hiph'hil species signifies the causing or permitting of such state or action, and is consequently transitive, e. g. רָבָה *to be many*, הִרְבָּה *to make many, to multiply*; קָדַשׁ *to be holy*, הִקְדִּישׁ *to sanctify*; נָפַל *to fall*, הִפִּיל *to fell*; בּוֹא *to come*, הֵבִיא *to bring*; יָדַע *to know*, הוֹדִיעַ *to cause to know, to inform*; כָּבֵד *to be heavy, hard*, הִכְבִּיד *to permit* or *suffer to be hardened*.* In many

* It can scarcely be necessary to suggest to the merest tyro in philology, that although this species is often to be rendered by a verb differing totally in appear-

verbs of this kind also the Kal form is not to be found in the Bible, as הַשְׁחִית *to destroy*.

3. As Hiph'hil has the power of converting a state of being into one of action, the verbs of this species which are derived from nouns have also an active signification, e. g. אֹזֶן *ear*, הֶאֱזִין *to give ear, to hear*; שֹׁרֶשׁ *root*, הִשְׁרִישׁ *to take root*; רַעַם *thunder*, הִרְעִים *to thunder*; מָטָר *rain*, הִמְטִיר *to cause to rain*.

VI. *Formation of Hoph'hal.*

§ 149. The characteristic of this species, the passive of the preceding, is likewise a prefixed ה, which here generally takes the vowel *ŏ*, and occasionally *ŭ*; the second radical being accompanied by *ă*, e. g. הָקְטַל, הָשְׁלַךְ. The varieties of formation occasioned by the occurrence of imperfect letters in the root, are as follows:

1. If the first radical letter is a guttural, it takes (ָ) by § 22, e. g. הָעְמַד.

2. In verbs פ"י, the original י is in this species invariably restored, and rests in its homogeneous vowel *ū*, e. g. הוּשַׁב.

3. In verbs פ"נ, the first radical is assimilated to the second, which then receives Daghesh, the preformative ה taking the vowel *ŭ* (§ 101. 3. *a*.), e. g. הֻגַּשׁ.

4. In verbs ע"ו, where ו is rejected, and its vowel placed under the first radical, the (ָ) of the characteristic ה is lengthened into (ו) to make a simple syllable, e. g. הוּקַם = הָקְוַם for הָקְוַם (see § 102. 5. *b*.). The same obtains in verbs ע"ע, e. g. הוּסַב = הָסְבַּב for הָסְבַּב; though sometimes by inserting Daghesh in the first radical, the original *ŏ* of the preformative is retained, e. g. הָשַּׁם for הָשְׁמַם.

The varieties of Hoph'hal are accordingly הָקְטַל, הָשְׁלַךְ, הָעְמַד, הֻגַּשׁ (for הָנְגַּשׁ), הוּשַׁב, הוּקַם (for הָקְוַם), הוּסַב (for הָסְבַּב), הָשַּׁם (for הָשְׁמַם).

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ance from that answering to Kal, yet this does not arise from any variation in the value of the Hebrew form, but is merely a consequence of the different structure of the English language, which does indeed contain some few causals, formed, as in the Teutonic dialects generally, by a change of vowel from neuter and active intransitive verbs, such as *sit, set; rise, raise*, &c.; though in by far the greater number of instances causality is indicated by a verb derived from an entirely separate source, as *to come, to bring; to see, to show; to know, to inform*. So that on looking narrowly at the signification and force of its equivalents, it will be perceived that Hiph'hil uniformly retains its causative power.

Signification of Hoph'hal.

§ 150. The signification of this species is always the passive of its corresponding Hiph'hil, which therefore we have only to consult in order to ascertain the different shades of meaning borne by Hoph'hal.

VII. *Formation of Hithpa'hel.*

§ 151. This species is reflexive, that is, its subject and object are identical. Its characteristic is the syllable הִתְ prefixed to the infinitive constr. of Pi'hel, e. g. inf. Pi. קַטֵּל, Hithp. הִתְקַטֵּל; הִתְבָּרֵךְ, בָּרֵךְ; הִתְקוֹמֵם, קוֹמֵם; הִתְגּוֹלֵל, גּוֹלֵל. Hithpa'hel has also some peculiarities of its own, which are caused by the nature of the first radical letter. They are as follows:

1. When the first radical is one of the sibilants שׁ or ס, the lingual ת of the preformative is placed after instead of before it, e. g. הִשְׁתַּמֵּר for הִתְשַׁמֵּר, הִסְתַּכֵּל for הִתְסַכֵּל (§ 74. 2. *a.*).

2. If the first radical is the softest sibilant ז or the hardest צ, the ת is transposed, and changed in conjunction with ז into the softer lingual ד, e. g. הִזְדַּמֵּן for הִתְזַמֵּן; and with צ, into the harder ט, e. g. הִצְטַדֵּק for הִתְצַדֵּק (§ 74. 2. *b.*).

3. If the first radical is a lingual, its cognate ת of the preformative is in general assimilated to it, e. g. הִדַּבֵּר for הִתְדַּבֵּר, חִטְּמָא for הִתְטַמֵּא (§ 77. 1. *b. c.*). This is sometimes the case when the first radical is כ, which is equivalent to ת (§ 73. 2. *c.*), or the liquid נ, e. g. הִכּוֹנֵן for הִתְכּוֹנֵן, הִנַּבֵּא for הִתְנַבֵּא, which latter likewise occurs.

The principal forms assumed by Hithpa'hel are therefore as follows: הִתְקַטֵּל, הִתְבָּרֵךְ, הִתְקוֹמֵם, הִתְגּוֹלֵל, הִשְׁתַּמֵּר, הִזְדַּמֵּן, הִצְטַדֵּק, הִדַּבֵּר.

Signification of Hithpa'hel.

§ 152. The primary signification as above stated is *reflexive*, and this may be considered as of three kinds; according as, 1. The subject makes himself the object of his own action, thus הִתְקַטֵּל *to kill one's self.* 2. He makes himself the object of another's action, e. g. גִּלַּח *to shave*, הִתְגַּלַּח *to get shaved*, i. e. *to cause one's self to be shaved* by another; רִפֵּא *to heal*, הִתְרַפֵּא *to cause one's self to be healed*; חִפֵּשׂ *to seek*, הִתְחַפֵּשׂ *to hide one's self*, lit. *to cause one's self to be sought.* 3. He performs an action on his own account; as in the phrase הִתְחַלְקוּ אֹתָהּ *divide it for yourselves*, Josh. 18: 5.; so הִתְאַוֶּה *to desire for one's self.*

§ 153. 1. As this species of the verb denotes the performing of an action not only *by* but also *upon* the subject, which action is in such case of more than ordinary interest to its agent, it is hence very appropriately formed from the intensive species Pi'hel, whose meaning it always includes. The only difference in signification between the two is, that in Pi'hel the action is directed with intensity upon another than the subject, while in Hithpa'hel it returns upon the subject himself, e. g. גִּלָּה *to uncover*, הִתְגַּלָּה *to uncover one's self*; חִזֵּק *to encourage*, הִתְחַזֵּק *to encourage one's self, take courage*; בֵּרֵךְ *to bless*, הִתְבָּרֵךְ *to bless one's self, to esteem one's self blessed.*

2. In treating of the Niph'hal species, we stated that it also has occasionally a reflexive signification; though even then there is a difference between its force and that of Hithpa'hel, which is very perceptible in all those verbs of which both species are in use. The difference is this: in Niph'hal the *action* is uppermost in the speaker's or writer's mind, whereas in Hithpa'hel his attention is directed chiefly to the *agent*. See note to § 141. 2.

§ 154. In neuter and intransitive verbs Hithpa'hel denotes the subject's causing himself to appear that which is intimated by the primitive Kal, e. g. אָנַף *to be angry*, הִתְאַנַּף *to show one's self angry*; עָבַר *to surpass, to transgress*, הִתְעַבֵּר *to make one's self appear out of* or *beside one's self* with anger (i. e. *to transgress the limits of one's natural disposition*). It also indicates a feigning of the state denoted by the Kal species when it does not in reality exist, e. g. עָשַׁר *to be rich*, הִתְעַשֵּׁר *to pretend to be rich*; רוּשׁ *to be poor*, הִתְרוֹשֵׁשׁ *to pretend to be poor*. And lastly, it is employed to signify the causing of another to become that towards one's self which is expressed by the Kal species, e. g. חָנַן *to be merciful*, הִתְחַנֵּן *to cause another to be merciful* to one (scil. by entreaty), hence *to supplicate*.

MODES OF VERBS.

Indicative.

§ 155. The *Indicative* (הַתְחָלָתָה) has but two tenses, a *preterite* and a *future*. Each of these contains the three radical letters, and differs from the other in its vowels, and in its manner of taking the fragments of the personal pronouns, by means of which are denoted the several accidents of person, number, and gender. This choice of tenses in the Hebrew, as well as the paucity of their number, are additional

proofs of the venerable antiquity of the language. For every action must of necessity be predicated as taking place either at the period in which we speak, or at some time antecedent or subsequent to that period; and if we consider these different points of time, or *tenses* as they are termed, in the relation which they bear to the actual concerns of life, and with a view to their respective importance as regards the purposes of speech, we cannot fail of perceiving that the so-called *present* is of all others the least indispensable, and the most difficult of conception. The chief use to which men in a state of nature put the faculty of speech, is the intercommunication of facts or occurrences which have come under their observation; and hence doubtless it is, that the root or simplest form of the verb in Hebrew is in the past tense or *preterite*. The next in simplicity of conception and frequency of employment is the *future*, whose extent is as unlimited on one side of the point of time in which we find ourselves at any given moment, as is that of the preterite on the other. Moreover, the exceeding utility, or rather unavoidable necessity, of possessing an inflection of the verb especially devoted to this division of time is indisputable; for as the past tense is that whose chief use is to impart information, so the future is the one principally employed in its acquisition. The present has a claim on the score of usefulness, as serving for the expression of the feelings of the moment, and for the statement of universal propositions; but in this respect it is subordinate to both the other tenses, and especially to the preterite. Its conception, moreover, requires from its evanescent nature a much greater power of abstraction in the mind; for even during the act of speaking, events which lay hid in the uncertainty of the future are adding to the records of the past.

These two tenses of the indicative, the Preterite and Future, are used throughout all the species of the verb.

Infinitive.

§ 156. The *Infinitive* (הַמֶּקוֹר) in Hebrew is a noun of action, expressing the abstract idea of the verb, without reference to any of the accidents of tense, person, number, or gender. This, like all other nouns, can be placed either by itself absolutely, or in regimen with the noun following; whence arise the two forms of the infinitive, called *absolute* and *construct*, which are employed in almost all the species.

Imperative.

§ 157. The *Imperative* (הַצִּוּוּי) is used, and very properly, in the second person only; for it would involve an absurdity, to command either one's self or a third person who is not present to be commanded. This mode is wanting in Pu'hal and Hoph'hal, which are mere passives.

PARTICIPLES.

§ 158. The Hebrew *Participle* (הַבֵּינוֹנִי) is likewise construed as a noun. But there is this difference between it and the infinitive: the latter indicates the *action* itself, while the participle is a noun of agency denoting the *performer* of the action. In Kal there are two participles, an *active* and a *passive*; the derivative species have only one each.

PERSON, NUMBER, AND GENDER.

§ 159. In Hebrew, as in other languages, the verb has three *persons* (גּוּפִים), first, second, and third. It has also two *numbers* (מִסְפָּרִים),* singular and plural; and two genders (מִינִים), masculine and feminine. The genders are distinguished in the second and third persons of the verb, while the first of both numbers is common. These persons, numbers, and genders, are expressed by adding the principal letters of the corresponding personal pronouns to the root, either at the beginning or end, or else at both beginning and end, in the manner following:

Inflection of the Verb קָטַל *through all the Species.*

KAL.

Preterite.

§ 160. In the *Preterite* (עָבָר), the fragmentary pronouns which designate person, number, and gender, are added at the end of the root, which without any addition represents the third pers. masc. sing. of this tense; and this person is accordingly placed first in the paradigms of Hebrew verbs. The reason of this peculiarity would appear to

* There are a few nouns in Heb., mostly double members of the body, which have a dual form; but with these the verb agrees in the plural.

be as follows. It is highly probable that in the origin of language no distinction of person, number, or gender, was made in the verb; and this we find at the present day to be universally the language of very young children, or of uneducated persons learning to speak a foreign tongue. Thus a child, on one of its playthings being fractured, runs to his mother, and exhibits the toy, exclaiming *broke! broke!* The event which has taken place, the injury sustained, is uppermost in his mind, and this alone he strives to express, to the exclusion of all accessory ideas. Again, as the chief aim of language is to communicate the emotions of the mind, which is particularly the office of the verb, so the principal modification of the verb itself is that used to express those emotions by which we are the most ordinarily and the most sensibly affected, viz. which are caused by some action from without. Accordingly, when in time greater precision of speech came to be considered necessary, the simple form of the verb was restricted to its principal use, that of denoting an action performed by a third person; while its secondary offices, such as the representing of an action performed by the person addressed, by the speaker himself, by more than one person, &c. were pointed out by various additions made to the original form.

SINGULAR.

קָטַל 3 *m.* The *a* of the first radical is long, because it terminates a simple syllable; that of the second, which has to form a mixed one, is short (§ 16. *a.*).

קָטְלָה 3 *f.* Here ה, which in Hebrew is the characteristic of the fem. gender, is affixed to the root; and as this letter when final must be preceded, according to the rules of orthoëpy, by a vowel in which it rests, the last radical letter ל takes (ָ), and the vowel of the second is rejected as superfluous (§ 104. 2.).

קָטַלְתָּ 2 *m.* Consisting of the root, with the addition of תָּ, the principal letter and vowel of the pron. אַתָּה, affixed.

קָטַלְתְּ 2 *f.* The root with the affixed תְּ of the pron. אַתְּ.

קָטַלְתִּי 1 *c.* The preceding with the addition of the vowel (ִי) of אֲנִי (see § 225).

PLURAL.

קָטְלוּ 3 *c.* The termination of the plural in Heb. is ם, which is affixed to verbs by means of the semi-vowel ו: but, in

order to make the necessary distinction between the termination of the third pers. plural and the affixed pronoun of that person in the accusative, the ם of the former was changed into its cognate ן; which, although ultimately rejected as superfluous, is still in a few places to be met with (§ 226).

קְטַלְתֶּם 2 *m.* Here ת affixed to the root represents the second person, and ם the plural. As the word is thus increased in length by an accented syllable, the vowel of the first radical is rejected (§ 104. 1.).

קְטַלְתֶּן 2 *f.* The letter ת, as in the preceding, designates the person, and ן for distinction's sake the number.

קְטַלְנוּ 1 *c.* Composed of the verbal root and the principal letters (נוּ) of the pronoun of this person.

Infinitive.

§ 161. The Infinitive, or *nomen actionis*, is formed from the root in the manner following:

קָטוֹל *absol.* When unconnected with a following noun, or absolute, the infinitive merely changes the second *a* of the root into its first modification *ō*, of which ו is the bearer.

קְטֹל *const.* When placed in construction with another noun the vowel of the first radical is rejected; for the word is considered as increased in length by that which follows, and with which it is in close connection. See § 104. 3. The same form is taken on receiving a preposition.

Future.

§ 162. The *Future* (עָתִיד) or secondary tense of every species is formed fron the infinitive construct either by prefixing, or by both prefixing and affixing, the principal parts of the personal pronouns, to denote person, number, and gender.*

* This difference between the preterite and future tenses in the manner of receiving the fragmentary pronouns, may possibly arise from the fact that in the preterite the performed *action* is uppermost in the speaker's mind, and on that account is placed first in the narration; while in the future, on the contrary, the action has as yet no existence, and accordingly is placed after the *person* of whom it is predicated that he is about to perform it.

SINGULAR.

יִקְטֹל 3 *m.* Here ו, the principal letter of הוּא (§ 123), is originally prefixed with Sh'wa, thus וְקְטֹל; but by § 104. 1. *a.* this Sh'wa is changed into the vowel (ֵ), thus וֵקְטֹל, which by § 92. 4. becomes יִקְטֹל.

תִּקְטֹל 3 *f.* The ת characteristic feminine, which is prefixed to the word, is hardened into its cognate ת (§ 73. 2. *d.*).

תִּקְטֹל 2 *m.* The ת here prefixed is from the pron. אַתָּה.

תִּקְטְלִי 2 *f.* The prefixed ת is from the pronoun אַתְּ; and the afformative is the characteristic vowel (ִי) of the feminine (§ 127). The vowel of the second radical is rejected in this tense also when the third receives one (§ 103. 2. *a.*).

אֶקְטֹל 1 *c.* א from אֲנִי is prefixed to denote the first person. The preference is here given to the servile א as the representative of אֲנִי; because if י were taken, this person of the verb would be liable to be confounded with the third pers. sing.; and if נ, with the first pers. plur. As א is one of the weakest of the consonants, it takes instead of (ֵ) the longer cognate vowel (ֶ) (§ 88. 1.).

PLURAL.

יִקְטְלוּ, יִקְטְלוּן 3 *m.* To the third pers. masc. sing. is added the plural termination וּן (§ 123), the ן of which is in general rejected. So that the person is designated by the י of the third person prefixed to the root, and the number by the plur. term. וּ or וּן.

תִּקְטֹלְנָה 3 *f.* To the sing. form is affixed the syllable נָה from הֵנָּה, to denote plurality.

תִּקְטְלוּ, תִּקְטְלוּן 2 *m.* Here again, as in the third pers., the plur. termination וּ or וּן is appended to the singular form.

תִּקְטֹלְנָה 2 *f.* In this case the affixed syllable נָה is from the pron. אַתֶּנָה, and denotes both gender and number; consequently the י of the sing. is rejected as superfluous. And hence it happens that the fem. plurals of the sec. and third persons appear alike, although they are substantially different, the term. of the former being derived from the pron. אַתֶּנָה, while that of the latter is a fragment of הֵנָּה.

נִקְטֹל 1 *c.* The prefixed נ is from אֲנוּ.

This manner of designating person, number, and gender, obtains throughout the future of all the species of all verbs whatsoever.

Imperative.

§ 163. In Hebrew the Imperative is used only in the second person of both genders and numbers. And as this mode always designates an action which is yet to take place, it is very properly formed from the future of the indicative, by the omission of the personal prefix, which is readily understood, while by this means the requisite brevity of expression is obtained. Thus,

	Imp.		*Fut.*	
		SING.		
	קְטֹל		תִּקְטֹל	2 m.
	קִטְלִי		תִּקְטְלִי	2 f.
		PLUR.		
	קִטְלוּ		תִּקְטְלוּ	2 m.
	קְטֹלְנָה		תִּקְטֹלְנָה	2 f.

In both these cases, where two Sh'was concur at the commencement of a word, the first of them is changed into short *i*. See §§ 102. 1. a., 104. 1. a.

Participles.

§ 164. The Active Participle, or *nomen agentis*, is formed in the Kal species by changing the *a* of each syllable of the root into the two modifications of that vowel, *o* and *e* (§ 10. 3.); thus קָטַל *he killed*, קֹטֵל *one killing, a killer*. The form of the Passive Participle, or *nomen patientis*, is קָטוּל *one killed*. These are varied to express the accidents of gender, number, and regimen, like other attributives.

§ 165. The formation of the infinitive from the preterite, the future from the infinitive, and the imperative from the future, holds throughout all the species. And it is extremely natural that this should be the case: for the preterite designates an action which has been performed; and the infinitive, the abstraction of such action from its concomitants of person, number, &c. And as an action which has once been performed may be performed again, by prefixing the personal pronouns to this abstract noun (see § 162), the future tense is formed; and from this latter, for the purpose of intimating that such action *must* be performed again, is as we have seen derived the imperative.

We will now give the whole of the simple species at one view.

§ 166. *Paradigm of the First or* KAL *Species of* קָטַל.

Preterite.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	קָטְלוּ		קָטְלָה		קָטַל	3
קְטַלְתֶּן		קְטַלְתֶּם	קָטַלְתְּ		קָטַלְתָּ	2
	קָטַלְנוּ			קָטַלְתִּי		1

Infinitive.

קְטֹל Const. קָטוֹל Abs.

Future.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
תִּקְטֹלְנָה		יִקְטְלוּ	תִּקְטֹל		יִקְטֹל	3
תִּקְטֹלְנָה		תִּקְטְלוּ	תִּקְטְלִי		תִּקְטֹל	2
	נִקְטֹל			אֶקְטֹל		1

Imperative.

קְטֹלְנָה	קִטְלוּ	קִטְלִי	קְטֹל	2

Participles.

קֹטְלוֹת	קֹטְלִים	קֹטְלָה	קֹטֵל	A.
קְטוּלוֹת	קְטוּלִים	קְטוּלָה	קָטוּל	P.

NIPH'HAL.

§ 167. *Preterite.* This species consists of the original form of Kal, viz. קָטַל (§ 113), with the letter נ prefixed, thus נִקְטַל; which by changing the first (ִ) into (ַ), according to § 104. 1. *a.*, becomes נִקְטַל. The persons, numbers, and genders, are denoted by the same pronominal augments as in Kal.

§ 168. *Infinitive.* The infinitive absolute changes the vowel *a* of the preterite into its modification *o*, thus נִקְטֹל. Or else its characteristic נ receives ה prosthetic, thus הִנָּקְטֹל (§ 80); when נ becomes assimilated to the first radical, which is signified by an inserted Daghesh; and that this may be expressed with the utmost distinctness, it takes the simple

open vowel *a*, whence we have הִקָּטֵל. The construct form of the infinitive takes, in contradistinction to the absolute, its other modification *e* (§ 10. 3.) for the ultimate vowel, thus הִקָּטֵל.

§ 169. *Future.* This tense is formed from the infinitive construct by means of the same prefixes and affixes as in Kal, e. g. inf. const. הִקָּטֵל, fut. יִהְקָּטֵל, which according to § 77. 3. becomes יִקָּטֵל; and so on of the other persons and numbers.

§ 170. *Imperative.* The imperative of Niph'hal is likewise formed from the second person of the future by rejecting the prefixed ת, in consequence of which the ה prosthetic is restored, e. g. fut. תִּקָּטֵל for תִּהְקָּטֵל whence imp. הִקָּטֵל, &c.

§ 171. *Participle.* The Niph'hal participle—for from the nature of this species it can have but one—is formed from the third pers. masc. preterite by changing its ultimate (ַ) into (ָ), thus נִקְטָל; for a participle is in reality a verbal noun, and all nouns, except a certain class called Cegholates, have a long vowel in the final syllable.

§ 172. *Paradigm of the Second or* NIPH'HAL *Species of* קָטַל.

Preterite.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	נִקְטְלוּ		נִקְטְלָה		נִקְטַל	3
נִקְטַלְתֶּן		נִקְטַלְתֶּם	נִקְטַלְתְּ		נִקְטַלְתָּ	2
	נִקְטַלְנוּ			נִקְטַלְתִּי		1

Infinitive.

הִקָּטֵל	Const.	הִקָּטֵל	Abs.

Future.

תִּקְטֵלְנָה	יִקְטְלוּ	תִּקְטֹל		יִקְטֹל	3
תִּקְטֹלְנָה	תִּקְטְלוּ	תִּקְטְלִי		תִּקְטֹל	2
נִקְטֹל			אֶקְטֹל		1

Imperative.

הִקָּטֵלְנָה	הִקָּטְלוּ	הִקָּטְלִי	הִקָּטֵל	2

Participle.

נִקְטָלוֹת	נִקְטָלִים	נִקְטָלָה	נִקְטָל

PI'HEL.

§ 173. *Preterite.* The characteristic of the intensive species, viz. Daghesh forte in the second radical, is expressed in the most distinct manner possible by means of the preceding (̣), which is the shortest of all the vowels, thus קִטֵּל; and this consequently is retained throughout the whole tense, which is inflected in the same manner as the preterite of Kal and Niph'hal.

§ 174. *Infinitive.* The infinitive absolute takes *ă* instead of *ĭ* for the first vowel, and *o* for the second as in Kal, thus קַטֹּל. The construct retains the ultimate *e* of the preterite, thus קַטֵּל.

§ 175. *Future.* This tense is formed from the infinitive construct in the same manner as in the preceding species, with the exception that, as the first radical has here a vowel of its own (̣), the original Sh'wa of the prefixed pronouns is retained, e. g. inf. constr. קַטֵּל fut. יְקַטֵּל, &c.

§ 176. *Imperative.* Formed from the sec. pers. fut. by rejecting the prefix, thus קַטֵּל, &c.

§ 177. *Participle.* The Participle of the Pi'hel species is formed from the infinitive construct by prefixing the letter מ, e. g. מְקַטֵּל. This prefix, by means of which the participles of all the subsequent species likewise are formed, is the chief letter of the pronoun מִי *who;* hence מְקַטֵּל *one who murders, a murderer.*

§ 178. *Paradigm of the Third or* PI'HEL *Species of* קַטֵּל.

Preterite.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	קִטְּלוּ		קִטְּלָה		קִטֵּל	3
קִטַּלְתֶּן		קִטַּלְתֶּם	קִטַּלְתְּ		קִטַּלְתָּ	2
	קִטַּלְנוּ			קִטַּלְתִּי		1

Infinitive.

קַטֵּל Const. קַטֹּל Abs.

Future.

תְּקַטֵּלְנָה	יְקַטְּלוּ	תְּקַטֵּל	יְקַטֵּל	3
תְּקַטֵּלְנָה	תְּקַטְּלוּ	תְּקַטְּלִי	תְּקַטֵּל	2
	נְקַטֵּל		אֲקַטֵּל	1

Imperative.

PLURAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	
קַטֵּלְנָה	קַטְּלוּ	קַטְּלִי	קַטֵּל	2

Participle.

מְקַטֵּל מְקֻטָּלָה מְקֻטָּלִים מְקֻטָּלוֹת

PU'HAL

§ 179. *Preterite.* This species, the passive of the preceding, has also the characteristic Daghesh. Its first vowel is *ŭ*, and its second *ă*, thus קֻטַּל. Person, number, &c. are signified by the addition of the same fragments of the personal pronouns as before.

§ 180. *Infinitive.* The absolute form changes the vowel *a* of the second radical of the preterite into *o*, thus קֻטֹּל. In the construct the original vowel is restored, thus קֻטַּל.

§ 181. *Future.* The future is formed, as in the active voice, by prefixing the personal pronouns with Sh'wa, thus יְקֻטַּל.

§ 182. *Imperative.* The imperative is wanting. The Pu'hal species is used only as a passive, in which the action does not originate with the subject of the verb; and hence the Orientals did not conceive it logical to address such subject imperatively. The Niph'hal indeed possesses this mode; but that species, it will be recollected, is used with a reflexive as well as passive signification, and it is in the former of these meanings alone that the imperative can ever be employed, as הִשָּׁמֵר *take heed to thyself.*

§ 183. *Participle.* Formed as in Pi'hel by prefixing מ to the infinitive construct, and lengthening (-) into (ˉ), as in Niph'hal, thus מְקֻטָּל.

§ 184. *Paradigm of the Fourth or* PU'HAL *Species of* קֻטַּל.

Preterite.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	קֻטְּלוּ		קֻטְּלָה		קֻטַּל	3
קֻטַּלְתֶּן		קֻטַּלְתֶּם	קֻטַּלְתְּ		קֻטַּלְתָּ	2
	קֻטַּלְנוּ			קֻטַּלְתִּי		1

Infinitive.

קָטַל Const. קָטֹל Abs.

Future.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
תִּקְטֹלְנָה		יִקְטְלוּ	תִּקְטֹל		יִקְטֹל	3
תִּקְטֹלְנָה		תִּקְטְלוּ	תִּקְטְלִי		תִּקְטֹל	2
	נִקְטֹל			אֶקְטֹל		1

Imperative.

(wanting)

Participle.

קָטֹל	קְטוּלָה	קְטוּלִים	קְטֻלוֹת
2			

HIPH'HIL.

§ 185. *Preterite.* הִקְטִיל. The persons, numbers, and genders of the preterite of the causative species are formed, as in the preceding, by affixing the chief parts of the personal pronouns. The second vowel (ִ◌ י) is rejected, and its place supplied by the appropriate vowel (◌ ֵ) of the preterite, in those persons where the third radical takes Sh'wa; and thus is prevented the occurrence of a long mixed syllable in the middle of a word, which is inadmissible: consequently (ִ◌ י) is retained only in the third person singular and plural of this tense.

§ 186. *Infinitive.* In the absolute form ה characteristic takes the vowel *ă* instead of *ĭ*; and the second radical changes *ī* into *ē*, thus הַקְטֵל. The construct restores *ī* to the second syllable, thus הַקְטִיל.

§ 187. *Future.* Formed as usual from the infinitive construct by prefixing the pronouns with Sh'wa, thus יְהַקְטִיל, which by § 77. 3. becomes יַקְטִיל. As in the preterite, *ī* is retained in those persons only in which the third radical ends the word, or has a vowel of its own; in the others it is changed into its cognate *ē*, thus תַּקְטֵלְנָה.

§ 188. *Imperative.* When the pronominal ת is rejected, ה characteristic is restored, e. g. fut. תַּקְטִיל for תְּהַקְטִיל, imp. הַקְטִיל. In the masc. sing. only, (ִ◌ י) is changed for the sake of brevity into (◌ ֵ),

§ 203. The preceding table exhibits the entire perfect verb as inflected through all the species. In order to insure a correct pronunciation, whenever the tone-syllable, which is usually on the ultimate, occurs on the penult, it is marked by an accent (ˆ) placed on that syllable.

OPTATIVE AND POTENTIAL MODES.

Future Paragogic.

§ 204. The Hebrew Future not only declares that an action is about to happen at some period of time not yet arrived, but is also employed to intimate in addition a *desire* towards the performance of such action existing in the mind of the speaker or writer: thus אֶקְטֹל *I will* or *shall kill*, אֶקְטְלָה *I wish to kill*, or *oh, that I may kill!* The latter mode shows that the action originates in the mind of the speaker, on the part of whom it expresses either strong desire for its accomplishment (and thence its use as an exclamation), or a feeling of confidence that it will be performed.

§ 205. This mode, called the Optative, is formed by adding to the future of the indicative the syllable ־ָה with its directing power, by means of which the desire of the subject is more forcibly expressed as directed towards the action, e. g. אָזַמְּרָה *I will sing*, אֲזַמְּרָה *heartily will I sing!* Ps. 9 : 3.; נְנַתְּקָה . . . . וְנַשְׁלִיכָה *let us break . . . . and let us cast away!* Ps. 2 : 3. Sometimes it is used to express *determination* on the part of the speaker, e. g. אָשִׁירָה *now will I sing*, Is. 5 : 1., אֲחַלְּקָה *I will surely divide*, Ps. 60 : 8., אַל־אֵבוֹשָׁה *I will surely not be ashamed*, Ps. 25 : 2. 31 : 2., אַל אֶפֹּלָה *I will by no means fall*, 2 Sam. 24 : 14.; see Job 9 : 27, 35. 10 : 1. It is also employed simultaneously with the imperative, for the purpose of *exhortation*, e. g. לְכוּ נְרַנְּנָה *come, let us sing*, Ps. 95 : 1., בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה *come, let us worship and bow down*, v. 6.

§ 206. The peculiar force of this form of the future renders it capable of being employed in those cases only where the speaker is himself the performer or one of the performers of the action, viz. in the first person singular and plural. In a very few instances its use is extended to the third person, e. g. יָחִישָׁה *oh, that he may hasten*, Is. 5 : 19.; and as a simple assertion, וַתַּעְגַּבָה *and she doted*, Ezek. 23 : 20. Occasionally we find ה֫ for ה֫, e. g. וְאֶקְרָאֶה 1 Sam. 28 : 15., יְדַשְּׁנָה Ps. 20 : 4.

§207. 1. The paragogic ה is sometimes also affixed to the imperative, for the purpose of softening the *command* into a warm and anxious *request*, its force answering in such case to the English *I pray*, e. g. עוּר *awake*, עוּרָה *awake, I pray thee*, Ps. 59 : 5., הָקִיצָה *id.* v. 6.; so שְׁמַע *hear, I pray*, הַקְשִׁיבָה *id.* Ps. 61 : 2., קוּמָה *oh, arise!* Ps. 3 : 8.

2. When ה paragogic is affixed to the future, it occasions the rejection of the preceding vowel, if it be a mutable one, by § 103. 2. *a.*, thus אֶזַּמְּרָה, אֲזַמְּרָה. When affixed to the imperative Kal of perfect verbs, if the second radical has *ō*, this vowel is shortened and shifted back to the first (§ 103. 2. *b.*), e. g. שְׁמֹר, שָׁמְרָה 1 Chron. 29 : 18.; those which have *ă* reject it, and then, on the concurrence of two Sh'was, the first is changed into *ĭ* (§ 104. 1. *a.*), e. g. שְׁכַב, שִׁכְבָה Gen. 39 : 7, 12. for שְׁכָבָה.

Future Apocopate.

§ 208. When the Future expresses a *wish* or *command*, or is connected with the succeeding word by Makkeph, it is enounced with greater brevity than usual: in the former case, on account of the quickness of utterance appropriate to the expression of a command or urgent solicitation (§ 163); and in the latter, in consequence of its close connection with the following word, which causes it to lose the accent that enabled the ultimate long vowel to form a mixed syllable (§ 70).

§ 209. This contraction of the regular form of the verb from the first of the above causes, appears in the following ways, according to the nature of the several classes of verbs.

1. In the perfect verb it occurs only in the Hiph'hil species, whose ultimate vowel *ī* is changed into its modification *ē*, e. g.

Hiph. fut. יַקְטִיל, apoc. יַקְטֵל; fut. יַבְדִּיל, apoc. יַבְדֵּל.

2. In verbs עי this contraction takes place in both Kal and Hiph'hil; in the former *ū* is changed into *ō*, e. g.

Kal fut. יָקוּם, apoc. יָקֹם; fut. יָמוּת, apoc. יָמֹת.

In Hiph'hil of these as of the perfect verbs, *ī* is changed into *ē*, e. g.

Hiph. fut. יָקִים, apoc. יָקֵם; fut. יָמִית, apoc. יָמֵת.

3. In verbs לה every species is subjected to a change. In Kal this consists in eliding the ultimate radical ה, and shifting back the vowel

of the second radical to the first, when this latter is destitute of one, e. g.

Kal fut. יִגְלֶה, apoc. יִגֶל; fut. יִרְאֶה, apoc. יֵרֶא.

In Pi'hel ה rad. is rejected together with the preceding vowel, e. g.

Pi'hel fut. יְגַלֶּה, apoc. יְגַל; fut. יְכַלֶּה, apoc. יְכַל.

In Hiph'hil ה is rejected, and (ֵ) given also to the preformative, e. g.

Hiph. fut. יַגְלֶה, apoc. יֶגֶל; fut. יַרְחִיב, apoc. יֶרֶב.

§ 210. According to the peculiar signification of the future apocopate, its use is restricted mostly to the third person, to intimate a *wish* for the performance of an action by such person, e. g. יְהִי אוֹר *may light exist, may there be light*, Gen. 1 : 3., יִצֶף יְהוָה בֵּינִי וּבֵינֶךָ *the Lord watch between me and thee*, 31 : 49. It is also frequently employed with the negative particle אַל to express *dissuasion*, e. g. אַל יִשְׁגֶּה *may it not wander*, Prov. 7 : 25.; and likewise in the second person, e. g. אַל תְּהִי *do not be*, 3 : 7., אַל תֶּרֶף *let not go*, 4 : 13.; seldom with לֹא, e. g. לֹא תִסֶף *it shall not continue*, Gen. 4 : 12.; once in the first person, as a direct negation, viz. לֹא אֹסֵף *I will not continue*, Deut. 18 : 16.*

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* The Arabic, which of all the Shemitish dialects is distinguished by the greatest fullness of inflection, and consequent definiteness of expression, exhibits the above with other varieties in the meaning of the verb in a much more marked and uniform manner. In that language, as in Hebrew, the verb has but two tenses, a preterite and a future; this latter, however, is inflected in three different ways besides the primary form, for the purpose of indicating those modifications of the simple idea, and those relations which actions bear to one another, which in the Indo-European languages are signified by the different modes. They are as follows:

1. The *Conjunctive* is formed by changing the final (ُ) of the indicative into (َ), and eliding the afformative ن, e. g. ind. يَقْتُلُ, conj. يَقْتُلَ; ind. يَقْتُلِينَ, conj. يَقْتُلِي. It is used in general to represent an action as the *purpose* or *design* of another action.

2. The *Conditional* is formed from the preceding by rejecting the final (َ), e. g. conj. يَقْتُلَ, cond. يَقْتُلْ. It is most frequently employed in hypothetical sentences, to express an action as the *condition* or *consequence* of the performance of another action.

3. The *Emphatic* is formed by adding to the simple future a double or single ن, e. g. ind. يَقْتُلُ, emph. يَقْتُلُنَّ or يَقْتُلُنْ. It is employed chiefly in *wishing, requesting*, or *forbidding*.

§ 211. The same shortening of the ultimate vowel and elision of ה final are caused by a following Makkeph, e. g. יִלְּדוּ־לָנוּ Is. 6 : 8., יְקַר־לְאוֹר Job 3 : 9. And, as ו conversive when prefixed to the future has the effect of drawing the accent further back towards the commencement of the word, the reception of this particle generally results in a similar contraction of the final vowel (§§ 215, 216), e. g. יִבְדֹּל, וַיַּבְדֵּל; יִכְלֶה, וַיְכַל. When the penult of the apocopated form is a simple syllable, in which case it has the preference in taking the accent (§ 57. 4.), the ultimate is frequently still further shortened, e. g. fut. יוֹסִיף, apoc. יוֹסֶף, conv. וַיּוֹסֶף; apoc. יָשֵׂם, conv. וַיָּשֶׂם; apoc. יָקָם, conv. וַיָּקָם; apoc. יֵרָא, conv. וַיַּרְא.

WAV CONVERSIVE FUTURE.

§ 212. In addition to the two absolute tenses, Preterite and Future, which the Hebrew verb exhibits, there is also a relative past, or Imperfect tense, which is very appropriately framed by prefixing to the future the principal letter ו of the verb of existence הָוָה = הָיָה; thus יִקְטֹל *he will kill*, וַיִּקְטֹל *and he was killing, he killed;* and as this particle in a manner *converts* the future into a preterite, it has received the name of *Wav Conversive* (וָו הַהִפּוּךְ).

§ 213. Although this mode of forming a new tense may appear at first sight arbitrary in the extreme, a consideration of its precise force will show us that its construction is both natural and highly ingenious. The imperfect or historical tense differs from the preterite, inasmuch as by the latter an event is merely stated *to have taken place* at some previous point of time; but when using the former, the speaker goes back in imagination to that period in which the action designated *was being performed*, and expresses himself accordingly, even though intending to convey the idea that it has already been brought to a close: thus in the phrase, *I saw a man who was writing a letter*, nothing is said about the completion of the act of writing, although that may have taken place long before; it is asserted only that at a period antecedent to that in which the statement is made, the act was in the course of performance. Accordingly the Hebrew imperfect is very properly compounded of a fragment of the verb הָוָה *he* or *it was, there was*, by means of which the mind of the auditor is transported into the past, and the future of the verb denoting the action, which future, as shown in the Syntax (§ 964. 2.), is frequently employed as

a present. Hence the phrase וַתִּקַּח מִפִּרְיוֹ וַתֹּאכַל *she took of its fruit, and ate*, Gen. 3 : 6., is equivalent to וְהָוָה תִּקַּח מִפִּרְיוֹ וְהָוָה תֹּאכַל *it was* (so that) *she takes of its fruit*, (and) *it was* (so that) *she eats*, where the narrator first refers his reader back to the time of the action, and then speaks of it as actually taking place.*

§ 214. 1. This ו is prefixed to all persons, genders, and numbers, without undergoing any change, and is always to be considered as an abridgment of וְהָוָה *there was, it was so*, used impersonally. It is accompanied by (ַ), the regular vowel of the second radical, although in the verb וְהָוָה this is lengthened into (ָ) on account of the following weak letter (§ 138. 4.). And that the short vowel may be retained, by which this particle is distinguished from ו conjunctive, whose connecting power it shares (see § 688 *et seqq.*), whenever the pronominal preformative of the future has a vowel of its own, it takes Daghesh forte (§ 31), e. g. וַיֹּאמֶר.

2. If the performative י of the third person has Sh'wa, and thus can terminate a mixed syllable without it, Daghesh is omitted, or more properly speaking is not inserted (§ 33. 1.), e. g. וַיְהִי.

3. In the first person singular, where the preformative א is a guttural, and consequently incapable of receiving Daghesh although accompanied by a vowel, the first syllable is completed by lengthening (ַ) into (ָ), e. g. וָאֶשְׁלַח Jer. 44 : 4., וָאֹמְלִיךְ 1 Sam. 12 : 1., וָאֹמַר Ex. 4 : 23. 32 : 24.

§ 215. This prefix, which increases the word at its commencement by a syllable, exercises an influence on the accent, and thence on the ultimate vowel, in the modes following :

1. The accent of the future, which according to § 57. 1. regularly accompanies the ultimate syllable, is shifted to the penult, if capable of receiving it (see § 57. 4.), on the addition of וַ at the commencement of the word; in order that it may not be preceded by more than one syllable (§ 64).

2. If the ultimate vowel is long, and makes a mixed syllable by the aid of the accent (§ 55. 1.), when this latter is shifted back on the reception of ו conversive, the vowel is necessarily shortened, e. g. יֹאמֵר, וַיֹּאמֶר ; תִּסָּח, וַתִּסַּח ; יָשֵׂם, וַיָּשֶׂם ; יָקָם, וַיָּקָם.

* In Arabic this tense is formed by placing before the future the verb of existence in the preterite as a separate word, agreeing with the nominative in number and person, e. g. كَانَ يَخْرُجُ *he was* (so that) *he goes out*, i. e. *he went out.*

3. The same is the case in the future of the Niph'hal species, where also the ultimate vowel is long, e. g. וַיֵּאָסֵף, וַיֵּאָסֶף; and in future Pi'hel when the second radical is a letter incapable of receiving Daghesh, and the preceding syllable is consequently simple, e. g. וַיְבָרֶךְ, יְבָרֵךְ.

4. But if the penult is a mixed or the ultimate a simple syllable, the accent remains on this latter, whose vowel accordingly retains its length, e. g. Kal וַיִּשְׁבֹּת, יִשְׁבֹּת; וַיִּתֵּן, יִתֵּן; וַיִּקְדַּשׁ, יִקְדַּשׁ; וַיֵּצֵא, יֵצֵא.

§ 216. In future Hiph'hil, although the accent remains with the ultimate on receiving ו conversive, the vowel (ֵ) of this syllable is changed into (ֶ), e. g. וַיַּבְדֵּל, יַבְדֵּל; וַיָּבֵא, יָבִיא; וַיּוֹצֵא, יוֹצִיא.

§ 217. 1. If the third radical is ה, which in the future always rests in (ֶ) (see § 438. 3.), on taking ו conversive, this short vowel is rejected, and likewise the final ה, which by the rejection of the preceding vowel is rendered entirely inaudible, e. g. וַיִּצֶּה, יְצַוֶּה; וַיְכַל, יְכַלֶּה. Or else the ה is rejected and (ֶ) shifted to the first radical, e. g. יִבֶן, וַיִּבֶן; in the verbs הָיָה and חָיָה, the (ֶ) on being thus shifted back is changed into (ַ) the homogeneous vowel of the following י, and the euphonic vowel given to the preformative (§ 162) is rejected as being now superfluous, thus יִהְיֶה, וַיְהִי; יִחְיֶה, וַיְחִי.

2. In the sec. and third pers. fem. plur. also the ה of the afformative נָה is elided on the reception of ו conversive, e. g. תַּשְׁקֶינָה, וַתַּשְׁקֶיןָ Gen. 19 : 33, 35., וַתַּהֲרֶיןָ v. 36., וַתֵּירֶאןָ Ex. 1 : 17., וַתְּחַיֶּיןָ ib. If, however, the penult is a mixed syllable, ה generally remains, e. g. וַתִּתְלַכְנָה, וַתִּתְרַכְּבָנָה Gen. 24 : 61.; in a very few instances it is omitted, e. g. וַתֹּאמַרְןָ Ex. 1 : 19.

WAV CONVERSIVE PRETERITE.

§ 218. As the Future tense becomes a Preterite by means of a prefixed ו accompanied by the vowel (ַ), the Preterite is converted into a relative Future on receiving the same letter without a vowel, which is distinguished from simple ו conjunctive by its power of removing the accent of the preterite of perfect verbs from the penult syllable to the ultimate, e. g. קָטַלְתָּ *thou hast killed*, וְקָטַלְתָּ *and thou shalt kill.**

* We may suggest that the reason why the accent is transferred to the last syllable instead of being carried back as in the future, or even allowed to retain its original position on the penult, is that it may give greater prominence to the affixed pronoun denoting the subject of the verb, and thus produce a degree of resemblance to the future proper. See § 162. *note.*

§ 219. 1. The chief and indeed the only force of ו conversive preterite may be affirmed to consist in its quality of *conjunction;* since it seldom occurs unless preceded in the same phrase by a future proper or an imperative, in which case its sole office appears to be to connect the simple meaning of the verb, which is expressed by the preterite (see § 160), with what precedes, showing that the accessory idea of *futurity* or *command* is to be attributed also to the verb thus connected: *a.* with a future, e. g. כִּי יָקוּם בְּקִרְבְּךָ נָבִיא וְנָתַן אֵלֶיךָ אוֹת *when a prophet shall arise in the midst of thee, and* (shall) *give thee a sign,* Deut. 13 : 2.; or a participle with a future signification, e. g. הִנְנִי מְעִירָם מִן־הַמָּקוֹם אֲשֶׁר מְכַרְתֶּם אֹתָם שָׁמָּה וַהֲשִׁבֹתִי גְמֻלְכֶם בְּרֹאשְׁכֶם *behold I* (am) *about to raise them out of the place whither ye have sold them, and* (will) *return your deed upon your own head,* Joel 4 : 7.; and, *b.* with an imperative, e. g. לֵךְ וְאָמַרְתָּ *go thou and say,* Is. 6 : 9., רֹעוּ וְהָאָזִינוּ *tremble and hear,* 8 : 9.; or an infinitive used as an imperative, e. g. הָלוֹךְ וְאָמַרְתָּ *go and say,* Jer. 39 : 16., and thus very frequently.

2. It is also prefixed to a preterite signifying *command,* where the expression לֵךְ or הָלוֹךְ, indicating command or entreaty to do that intimated by the ensuing verb, is omitted, and left to be supplied by the reader, e. g. וְחָזַקְתָּ וְהָיִיתָ לְאִישׁ *and be strong and show thyself a man,* 1 Kings 2 : 2, 3.

§ 220. The only change produced by the procession of the accent in this form is, that when the second radical has Hholem (§ 133), which can now no longer form a mixed syllable, it is changed into its corresponding short vowel Kamets Hhatuph, e. g. יָכֹלְתָּ, וְיָכְלְתָּ.

REMARKS ON THE PERFECT VERBS.

KAL.

Preterite.

§ 221. *Third pers. masc. sing.* 1. The second radical letter retains its *ă* in all those persons of the preterite in which the third is destitute of a vowel, except in a few instances, where *ĭ* or *ĕ* is taken instead, e. g. יְרִשְׁתֶּם Deut. 4 : 1, 22. 11 : 8, 23. 19 : 1. 30 : 5. Josh. 1 : 15., יְלִדְתִּיךָ Num. 11 : 12. Jer. 2 : 27. 15 : 10. Ps. 2 : 7., שְׁאִלְתִּיו Judg. 13 : 6. 1 Sam. 1 : 20.; שְׁאֶלְתֶּם 1 Sam. 12 : 13. Job 21 : 29.

2. *a.* Neuter verbs whose second radical has *ĕ* (see § 134) change this vowel into *ă* in the other persons (191. 2. *c.*), e. g. זָקַנְתִּי, זָקֵן 1 Sam. 12 : 2.,

חָפַצְתָּ, חָפַץְתָּ Deut. 21 : 14. *b.* Those which have *ō* retain it throughout, thus קָטַנְתִּי, קָטַן Gen. 32 : 11., יָכֹלְתִּי, יָכֹל Gen. 30 : 8. Judg. 8 : 3. Ps. 40 : 13.; except that when the accent is removed to the afformative on account of a prefixed ו conversive, or of a pronominal suffix, it is shortened into *ŏ* (§ 220), e. g. יָכֹל, וַיֻּכָלְתָּ Ex. 18 : 23., יְכָלְתָּיו Ps. 13 : 5.

§ 222. *Third pers. fem.* The ה of this person is occasionally hardened into ת (§ 73. 2. *d.*), e. g. אֱזָלַת Deut. 32 : 36. for אֱזָלָה.

§ 223. *Sec. pers. masc.* Sometimes the complete termination of אַתָּה is affixed to the root, e. g. כּוֹנַנְתָּה Ps. 8 : 4., הֶעֱמַדְתָּה 30 : 8., הִרְעַשְׁתָּה 60 : 4., נָתַתָּה Deut. 14 : 25., בָּגַדְתָּה Mal. 2 : 14., נָפַלְתָּה 2 Kings. 14 : 10. Once the whole pronoun is placed before the verb, אַתָּה יָגֹר Jer. 22 : 25. for יָגֹרְתָּה = יָגֹר אַתָּה.

§ 224. *Sec. pers. fem.* Here in like manner the full termination of the separable pron. אַתְּי is sometimes added, e. g. דִּבַּרְתְּי Jer. 3 : 5., לִמַּדְתְּי 13 : 21. Ruth 3 : 3, 4. In Syriac the ـــ is regularly written, thus ܩܛܠܬ; in Arabic the afformative تْ takes the vowel (ِ), thus قَتَلْتِ.

§ 225. *First pers. com.* According to the analogy of the other persons, the first should be formed by affixing the principal consonant or vowel of the pronoun of the first person to the root of the verb; but this would give either קָטָלַנִי or קָטָלִי, meaning *he killed me* or *my killing*. Hence, to avoid ambiguity, the ת of the preceding person is here retained, to which is added the characteristic vowel of the first person, thus קָטַלְתִּי. And this we find to be the case not only in Hebrew, but likewise in all the other Shemitish tongues, e. g. Chald. 2 pers. קְטַלְתְּ 1 pers. קְטַלֵת, Syr. ܩܛܠܬ ܩܛܠܬ, Arab. قَتَلْتُ قَتَلْتَ, Eth. ቀተልኩ ቀተልኩ. There are however still to be discovered some indications of the purely analogical mode of formation, as אָמְרִי Job 9 : 27. for אָמַרְתִּי and perhaps אָבִי for אָבִיתִי Job 34 : 36., which form is most frequently used in Rabbinic Hebrew. The verb in the infinitive followed by the entire pronoun likewise occurs, viz. שַׁבֵּחַ אֲנִי Eccl. 4 : 2. for שִׁבַּחְתִּי.

§ 226. *Third pers. plur.* The full form of this person would be קָטָלוּם (see p. 89.); but as the same letter is used as the suffix of the accusative third pers. plur., ם is changed for the purpose of contradistinction into ן, e. g. צָקוּן Is. 26 : 16., יְדָעוּן Deut. 8 : 16. As however this ן is not necessary to perspicuity, it is almost always rejected; so that for the characteristic of the third pers. plur. we have in general וּ alone, thus קָטָלוּ. In a few instances an otiant א is added to the plur. term., e. g. חָלָכוּא Josh. 10 : 24., אָבוּא Is. 28 : 12., יְנָשׁוּא Jer. 10 : 5.;

which is always the case in Arabic, thus تَقْتُلُوا. In the future, ן is frequently retained.

§ 227. *Sec. pers. fem.* This person occasionally retains the final ה־, like the see pers. masc. sing., e. g. תְּשַׁלַּחְתֶּנָּה Amos 4 : 3.

Future.

§ 228. *Third pers. masc. sing.* 1. This secondary tense takes for its principal vowel on the second radical (§ 113) a modification of that of the preterite: thus in active verbs, whose second vowel in the preterite is *a*, the future takes its modification *o*; and in neuter verbs, whose principal vowel is *e* or *o*, the future takes their intermediate *a*, e. g. יִגְדַּל, נָדַל; יִזְקַן, זָקֵן; יִקְטֹל, קָטַל.

2. We meet also with some active verbs which retain *a* in the future, e. g. יִלְבַּשׁ, לָבַשׁ Lev. 6:3., יִדְבַּק Jer. 13:11. Others have alternately *o* and *a*, e. g. תִּשְׁבֹּת Ex. 23 : 12. Lev. 26 : 35., תִּשְׁבַּת v. 34.; יַחְפֹּץ Job 40 : 17., יֶחְפַּץ Ps. 37:23. 147 : 10.; יִבְגֹּד Mal. 2 : 15., נִבְגַּד v. 10. And in a few instances *ŭ* occurs, viz. יִשְׁפּוֹטוּ Ex. 18 : 26., תַּעֲבוּרִי Ruth 2 : 8., תִּשְׁמוּרִם Prov. 34 : 1., like the Syriac ܢܨܛܘ.

3. In a few instances the performative ו is not changed into י (see § 162), e. g. וְשָׁאַג Is. 5:29. for יִשְׁאַג; so וְשָׁפְטוּהוּ Ezek. 44:24., וְצָפַן Prov. 2 : 7.; the same is the case in Pi'hel, e. g. וְכַפְּרוּ Ezek. 43 : 26.

§ 229. *Sec. pers. fem. sing.* This person sometimes takes a paragogic ן by § 82. 1., e. g. תִּדְבָּקִין Ruth 2 : 8, 21. 3 : 4, 18., תִּשְׁתַּכְּרִין 1 Sam. 1 : 14.

§ 230. *Third pers. fem. plur.* In a few instances this person is formed by adding the syllable נָה to the third pers. masc. sing., e. g. וַיֵּחַמְנָה Gen. 30 : 38., וַיִּשַּׂרְנָה 1 Sam. 6 : 12., יַעֲמֹדְנָה Dan. 8 : 22.; and once the term. of the third pers. m. plur. is retained, e. g. וַתִּקְרְבוּ Ezek. 37 : 7. for וַתִּקְרַבְנָה.

Infinitive.

§ 231. The infinitive absolute has no anomalies; for whether Hholem be accompanied by ו or not, is entirely unimportant. When used as a noun, it may be converted into a feminine by the addition of the term. ה־, which takes place for the most part on receiving a preposition. In such case the first vowel is rejected, and replaced by the second, which is shortened generally into *ŏ*, e. g. לְאָכְלָה Gen. 1 : 30., לְמָשְׁחָה Ex. 29 : 29., לִרְחָצָה 30 : 18., לְטָמְאָה Lev. 15 : 32.; sometimes into *ŭ*, e. g. לְחָמְלָה Ezek. 16 : 5.; and occasionally into *ĭ*, e. g. בִּשְׂנְאָה Deut. 1 : 27.

Imperative.

§ 232. As the imperative is formed from the future by the mere rejection of the preformative ת (§ 163), the vowel of the second radical remains the same as in that tense; thus fut. תִּקְטֹל, imp. קְטֹל; fut. תִּלְבַּשׁ, imp. לְבַשׁ; fut. תִּשְׁכַּב, imp. שְׁכַב 2 Sam. 13 : 5. On receiving paragogic ה, those imperatives which before had *ō* on the sec. radical take *ŏ* on the first, e. g. שָׁמְרָה, שְׁמֹר Ps. 25 : 20.; and those which had *ă* on the second take *ĭ* on the first, e. g. שָׁכְבָה, שִׁכְבִי Gen. 39 : 12., שָׁלַח, שִׁלְחָה 43 : 8. And sometimes, though seldom, the contrary, e. g. מָכְרָה, מִכְרָה Gen. 25 : 31., קָרַב, קָרְבָה Ps. 69 : 19. The ה of the fem. plur. term. נָה is occasionally elided, as in the future, and with it the preceding (ַ), e. g. שְׁמַעַן Gen. 4 : 23. for שִׁמַּעְנָה, קְרָאן Ex. 2 : 20. for קְרֶאנָה.

Participles.

§ 233. *Active.* The second vowel of the active participle is sometimes *ī* instead of *ē*, e. g. תּוֹמִיךְ Ps. 16 : 5., יוֹסֵק Is. 29 : 14. 38 : 5. In neuter verbs, which for the second vowel of the preterite have either *e* or *o*, the preterite and participle are alike, thus גָּדֵל, זָקֵן both part. and pret.; for, as already observed, in active verbs the preterite has reference especially to the action, and the participle to the agent; in neuter verbs, however, which do not designate an action, but merely a state of being, this state is attributed to the subject equally by the preterite and participle, and consequently the form of both is the same. The fem., which is generally formed by adding ה, frequently takes instead its harder cognate ת with (ָ), e. g. קֹטֶלֶת.

§ 234. *Passive.* The passive participle, which appears in no active species except Kal, has sometimes an active signification, especially when the verb is intransitive, e. g. אָחוּז *grasping, holding*, Cant. 3 : 8., בָּטוּחַ *trusting*, Ps. 112 : 7.

NIPH'HAL.

Future.

§ 235. 1. In the sec. pers. fem. plur. of some verbs the second radical has (ַ) for (ָ), e. g. תֵּרַמַּסְנָה Is. 28 : 3., תִּשָּׁגַלְנָה Zech. 14 : 2.

2. *a.* If the future is followed by a monosyllable or a word with the accent on its first syllable, that of the future is retracted to the penult (§ 60), and the ultimate long vowel (ָ), which without the accent

which is always the case in Arabic, thus تَقْتُلُوا. In the future, ן is frequently retained.

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3. In a few instances the performative ו is not changed into י (see § 162), e. g. וְשָׁאַג Is. 5:29. for יִשְׁאַג; so וְשִׁמְּטָהוּ Ezek. 44:24., וְצִפֹּן Prov. 2 : 7.; the same is the case in Pi'hel, e. g. וְכִפֶּרוּ Ezek. 43 : 26.

§ 229. *Sec. pers. fem. sing.* This person sometimes takes a paragogic ן by § 82. 1., e. g. תִּדְבָּקִין Ruth 2 : 8, 21. 3 : 4, 18., תִּשְׁתַּכְּרִין 1 Sam. 1 : 14.

§ 230. *Third pers. fem. plur.* In a few instances this person is formed by adding the syllable נָה to the third pers. masc. sing., e. g. וַיַּחַמְנָה Gen. 30 : 38., וַיִּשְׁרְנָה 1 Sam. 6 : 12., יַעֲמֹדְנָה Dan. 8 : 22.; and once the term. of the third pers. m. plur. is retained, e. g. וַתִּקְרְבוּ Ezek. 37 : 7. for וַתִּקְרַבְנָה.

Infinitive.

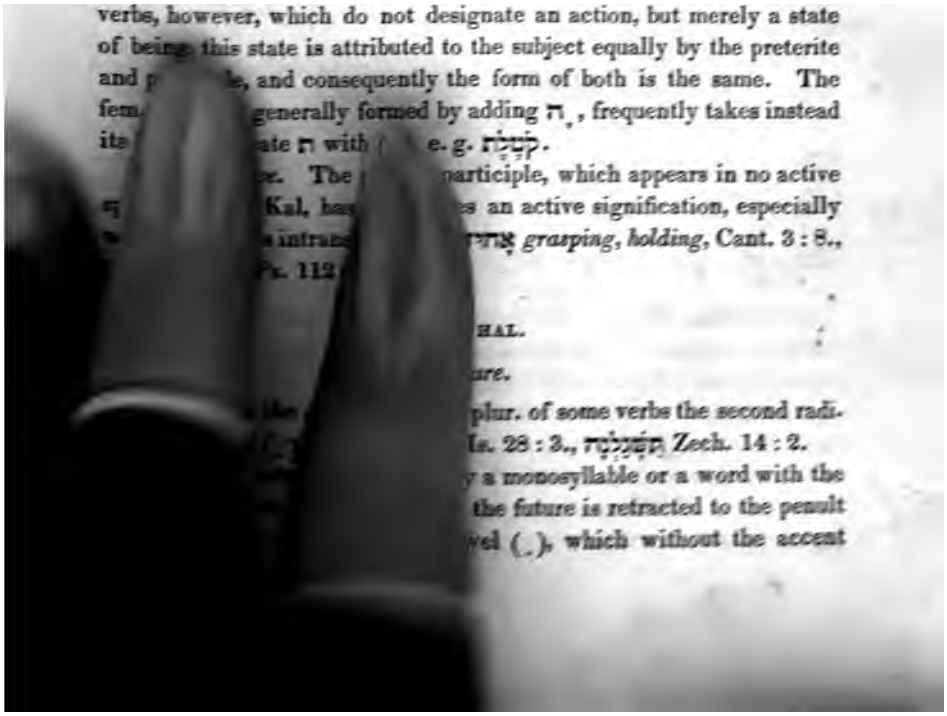
§ 231. The infinitive absolute has no anomalies; for whether Hholem be accompanied by ו or not, is entirely unimportant. When used as a noun, it may be converted into a feminine by the addition of the term. ־ָה, which takes place for the most part on receiving a prep[osi]tion. In such case the first vowel is rejected, and replaced by second, which is shortened generally into *ŏ*, e. g. לְאָכְלָה Gen. לָמָשְׁחָה Ex. 29 : 29., לְרָחְצָה 30 : 18., לָטָמְאָה Lev. 15 : 32.; so into *ŭ*, e. g. לְחָמְלָה Ezek. 16 : 5.; and occasionally into *ĭ*, e. Deut. 1 : 27.

Imperative.

§ 232. As the imperative is formed from the future by the mere rejection of the preformative ת (§ 163), the vowel of the second radical remains the same as in that tense; thus fut. תִּקְטֹל, imp. קְטֹל; fut. תִּלְבַּשׁ, imp. לְבַשׁ; fut. תִּשְׁכַּב, imp. שְׁכַב 2 Sam. 13 : 5. On receiving paragogic ה, those imperatives which before had *ō* on the sec. radical take *ŏ* on the first, e. g. שָׁמֹר, שָׁמְרָה Ps. 25 : 20.; and those which had *ā* on the second take *ĭ* on the first, e. g. שָׁכַב, שָׁכְבָה Gen. 39 : 12., שָׁלַח, שָׁלְחָה 43 : 8. And sometimes, though seldom, the contrary, e. g. מָכַר, מָכְרָה Gen. 25 : 31., קָרַב, קָרְבָה Ps. 69 : 19. The ה of the fem. plur. term. נָה is occasionally elided, as in the future, and with it the preceding (ַ), e. g. שָׁמַע Gen. 4 : 23. for שָׁמַעְנָה, קְרָאן Ex. 2 : 20. for קָרָאנָה.

Participles.

§ 233. *Active.* The second vowel of the active participle is sometimes *ī* instead of *ē*, e. g. תֹּמְכִיךָ Ps. 16 : 5., יֹשְׁבִי Is. 29 : 14. 38 : 5. In neuter verbs, which for the second vowel of the preterite have either *e* or *o*, the preterite and participle are alike, thus זָקֵן, גָּדֹל both part. and pret.; for, as already observed, in active verbs the preterite has reference especially to the action, and the participle to the agent; in neuter


verbs, however, which do not designate an action, but merely a state
of being, this state is attributed to the subject equally by the preterite
and p le, and consequently the form of both is the same. The
fem. generally formed by adding ה, frequently takes instead
its ate ת with e. g. לֹבָנָה.
The participle, which appears in no active
Kal, has s an active signification, especially
intran grasping, holding, Cant. 3 : 8.,
Ps. 112.
HAL.
ure.
plur. of some verbs the second radi-
Is. 28 : 3., תִּשְׁתַּלְהֶנָּה Zech. 14 : 2.
y a monosyllable or a word with the
the future is retracted to the penult
vel (ַ), which without the accent

cannot form a mixed syllable, is shortened into its corresponding (ֶ), e. g. יִכָּשֵׁל בָּהּ Ezek. 33 : 12., יִנָּתֶן לָךְ Esth. 5 : 6. *b.* Sometimes, though but rarely, (ֵ) is changed into (ַ), e. g. תַּעֲזַב אֶרֶץ Job 18 : 4.; and this also takes place when the verb has ו conversive, and the pause-accent is on the ultimate (see § 108), e. g. וַיִּגָּמֶל Gen. 21 : 8., וַיִּנָּפַשׁ Ex. 31 : 17., וַיֵּאָנַשׁ 2 Sam. 12 : 15.

3. The א of the first pers. future has sometimes ĭ, in order by means of this shortest vowel to express the dagheshed letter with greater distinctness, thus אִשָּׁבַע Gen. 21 : 24., אִמָּלֵט 1 Sam. 27 : 1. 20 : 29. Is. 1 : 24.; and regularly in verbs פַּי, where it is most required (see § 88).

Infinitive and Imperative.

§ 236. The infinitive absolute appears for the most part with ה prosthetic, e. g. הִנָּתֹן Jer. 32 : 4., הֵאָכֹל Lev. 7 : 18. And this form occurs instead of the construct, e. g. הִנְדֹּם Ps. 68 : 3. for הֲנִדַּם. Once in the inf. constr. א is found in place of the preformative ה, viz. אִדְרֹשׁ Ezek. 14 : 3. In the infinitive and imperative as well as the future, the accent is retracted to the penultimate syllable on being immediately followed by another accent (§ 60); and in consequence the ultimate vowel is shortened, e. g. inf. הִסָּתֵר שָׁם Job 34 : 22., הִנָּתֵן דָּת Esth. 8 : 13.; imp. הִלָּחֶם בּוֹ Judg. 9 : 38.

Participle.

§ 237. The second radical is sometimes found with long *o*, especially when the first is a guttural causing the preformative to take *a*, e. g. נַחְתֹּם Esth. 8 : 8., נַהֲפוֹךְ 9 : 1.

PI'HEL.

Preterite.

§ 238. In a few instances *ă* is taken for the vowel of the second radical instead of *ĕ*, e. g. לִמַּד Eccl. 12 : 9., אִבַּד 2 Kings 21 : 3. Lam. 2 : 9., גִּדַּל Josh. 4 : 14. Esth. 3 : 1. Ps. 22 : 25.; and sometimes *ĕ*, e. g. כִּבֶּס Lev. 13 : 6. (which is found only twice with *ĕ*, viz. Gen. 49 : 11. and 2 Sam. 19 : 25.), דִּבֵּר Gen. 35 : 13. Ex. 24 : 3, 7. Deut. 12 : 20.; once נִשָּׁה Gen. 41 : 51. for נִשֶּׁה, probably to correspond with its derivative מְנַשֶּׁה. In the verb צִמֵּת we once find the last syllable repeated for emphasis' sake, thus צִמְּתוּנִי Ps. 88 : 17. for צִמְּתוּנִי.

Infinitive.

§ 239. The form of the infin. absol. is קָטֹל, though not of frequent occurrence; the following examples may be cited: יָסֹר Ps. 118 : 18., רָפֹא Ex. 21 : 19., קָנֹא 1 Kings 19 : 14. In the constr. the first rad. has sometimes though seldom *i* for *a*, e. g. חִלֹּץ Lev. 14 : 43. (which however may be taken as the preterite, with אֲשֶׁר understood), נְאֹץ 2 Sam. 12 : 14., דְּבֹר Hos. 1 : 2.

Infinitive, Future, and Imperative.

§ 240. All these when followed by Makkeph, or connected to the succeeding word by an accent, shorten the final *ē*. *Inf.* דַּבֶּר־ Is. 36 : 11. Jer. 9 : 4., קַדֵּשׁ־ Ex. 13 : 2. *Imp.* Once the imperative takes *ă* instead, viz. גַּלַּג Ps. 55 : 10. *Fut.* יְדַבֶּר־ Ps. 145 : 21.; the fut. of חָתַל is formed like that of ע gutt., e. g. יְהָתַלּוּ Jer. 9 : 4.

PU'HAL.

Preterite.

§ 241. In some instances the first rad. takes *ŏ* for *ŭ*, e. g. כָּלּוּ Ps. 72 : 20. for כֻּלּוּ, כָּסּוּ Ps. 80 : 11., כָּרַת Ezek. 16 : 4., שָׁדְדָה Nah. 3 : 7. The cases in which *ŭ* is found, as יוּלַד Judg. 13 : 8. 18 : 29. Job 5 : 7., זוּנָה Ezek. 16 : 34., הוּלְלוּ Ps. 78 : 63., are to be looked upon as mere orthographical variations, as is shown by the retained Daghesh; (וּ) being written for (ֻ), as, on the contrary, (ֻ) is found occasionally for (וּ). See note to § 100. 1.

Participle.

§ 242. Here, as in the preterite, *ŏ* is sometimes used for *ŭ*, e. g. מָאֳדָם Nah. 2 : 4. Ex. 23 : 5. The characteristic מ is occasionally omitted, e. g. לָקֻחַ for מְלֻקָּח 2 Kings 2 : 10. Is. 54 : 11. Ezek. 26 : 17. Hos. 1 : 6., יוּקָשִׁים for מְיֻקָּשִׁים Eccl. 9 : 12. (some of which however may be considered as the third pers. pret. with an ellipsis of the rel. pron. אֲשֶׁר). And once the third radical is doubled instead of the second, viz. אָמְלַל Ps. 6 : 3. for אָמַל; though this likewise may be construed as a preterite with the omission of אֲשֶׁר.

HIPH'HIL.

Preterite.

§ 243. The characteristic prefix ה of this species has in some instances ĕ instead of its appropriate vowel ĭ, e. g. הֶכְלַמְנוּ 1 Sam. 25 : 7.; this obtains mostly in verbs לה, e. g. הֶגְלָה Jer. 29 : 1. Esth. 2 : 6. The vowel ĭ is retained under the second radical in the first pers. with a suffix, e. g. הִשְׁאִלְתִּיהוּ 1 Sam. 1 : 28., and thus also in Kal, שְׁאִלְתִּיהוּ Judg. 13 : 6. In some few cases א is irregularly taken for the char. ה (as *vice versâ* ה for א in the Aph'hel species in Chaldee), e. g. אֶגְאַלְתִּי Is. 63 : 3. for הִגְאַלְתִּי; and so in Hithpa'hel, e. g. אֶתְחַבַּר 2 Chr. 20 : 35. for הִתְחַבַּר. In the verb זָנַח both letters are taken, e. g. הֶאֱזְנִיחוּ Is. 19 : 6. Once ה is hardened into ת, viz. תִּרְגַּלְתִּי Hos. 11 : 3.

Infinitive.

§ 244. The infinitive absolute takes for its second vowel either (ַ) or (ִי), e. g. הַשְׁכֵּם Jer. 7 : 13., הַשְׂכֵּל Prov. 1 : 3. 21 : 16., הַשְׁמֵד Is. 14 : 23.; הַשְׁכִּים Jer. 44 : 4. In a few cases א is prefixed for ה, as אַבְרֵךְ Gen. 41 : 43. On receiving a preposition, ה may be retained, e. g. בְּהַקְהִיל Num. 10 : 7., לְהַשְׁלִיךְ Eccl. 3 : 5.; or omitted (§ 77. 3.), e. g. לַחֲלֹק Jer. 37 : 12. for לְהַחֲלִיק, לְרֹאתְכֶם Deut. 1 : 33. for לְהַרְאֹתְכֶם. We occasionally find the construct also with (ַ), e. g. הַנְחַל Deut. 32 : 8. In a few instances ה characteristic retains the ĭ of the preterite, e. g. הִשְׁמִדְךָ Deut. 7 : 24., הִקְצוֹת Lev. 14 : 43.

Future.

§ 245. In the apocopated form the ultimate vowel (ִי) is changed into (ַ) (§ 209. 2.), e. g. יַחְזֵק Is. 27 : 5., יַשְׂרֵשׁ v. 6. The same contraction takes place on the reception of ו conversive (§ 216), e. g. וַיַּשְׁכֵּם Gen 22 : 3., וַתַּשְׁלֵךְ 21 : 15. 2 Kings 4 : 41.; and when this is followed by Makkeph, (ַ) is still further shortened into (ָ), thus וַיַּשְׁלְךָ־שָׁם 2 Kings 2 : 21., וַתַּחֲזֵק־בּוֹ 4 : 8. In the third pers. plur. the vowel of the second radical is sometimes rejected altogether, e. g. יַדְרְכוּ Jer. 9 : 2., וַיִּדְבְּקוּ 1 Sam. 14 : 22. 31 : 2.

Imperative.

§ 246. When the third radical has no vowel of its own, the (ִי) of the second is changed into (ַ), e. g. וְהַשְׁקֵט Is. 7 : 4., הַעֲמֵק v. 11.,

חֲזָק Ps. 35 : 2.; and this again into *ĕ* when connected with the following word by Makkeph, e. g. חֲזַק־ 2 Sam. 24 : 10., חֲזַק־ Job 22 : 21.

Participle.

§ 247. The participle sometimes takes (ָ) for (ִי), e. g. מַסְתֵּר Is. 53 : 3., מוֹצֵא Ps. 135 : 7.; and occasionally in the plural (ִי) is rejected, and the second radical takes Sh'wa, e. g. מַחְלְמִים for מַחְלִימִים Jer. 29 : 8., so מַהְלְכִים Zech. 3 : 7., מַעְזְרִים 2 Chron. 28 : 23.

HOPH'HAL.

Imperative.

§ 248. Twice we find the imperative in Hoph'hal, viz. הָשְׁכְּבָה Ezek. 32 : 19., הָפְנוּ Jer. 49 : 8.

Participle.

§ 249. Once ה is retained after the participial prefix מ, viz. מְהָקְצָעוֹת for מְקֻצָּעוֹת Ezek. 46 : 22.

HITHPA'HEL.

§ 250. In the verb פָּקַד the first radical takes (ְ) for (ַ), and consequently Daghesh is omitted in the second, e. g. הִתְפֶּקְדוּ Judg. 20 : 15, 17.; in this verb also the ה of the preformative takes the vowel *ŏ* as in Hoph., to give to this species a passive signification, e. g. הָתְפֳּקְדוּ Num. 1 : 47. 2 : 33. 26 : 62.; and in some other verbs it takes *ŭ*, the ת being assimilated to the following letter, which is signified by an inscribed Daghesh (§ 151. 3.), e. g. הִכַּבֵּס Lev. 13 : 55, 56. for הִתְכַּבֵּס, so הִטַּמְּאָה Deut. 24 : 4., הִדַּשְּׁנָה Is. 34 : 6. The second radical has occasionally *ĭ* for *ă*, e. g. הִתְגַּדִּלְתִּי, הִתְקַדִּשְׁתִּי Ezek. 38 : 23. for הִתְגַּדַּלְתִּי, הִתְקַדַּשְׁתִּי, so הִתְקַדִּשְׁתֶּם Lev. 11 : 44.; and often in preterite, future, and imperative, *ă* for *ĕ*, e. g. הִתְאַוַּת Deut. 1 : 37., הִתְקַדַּשׁ Josh. 3 : 5., הִתְחַזַּק 2 Chron. 13 : 7. 15 : 8., תִּתְחַכַּם Eccl. 7 : 16., יִתְיַצַּב and יִתְיַצֵּב Prov. 22 : 29.; and in pause *ā*, e. g. הִתְאַזָּר Ps. 93 : 1., יִתְאַבָּל Ezek. 7 : 12, 12.

CHAPTER IV.

IMPERFECT VERBS.

§ 251. According to the paradigm of קָטַל are conjugated nearly all Hebrew verbs whose three radicals are perfect letters (§ 7), and which we have therefore termed *perfect* verbs. But there are also a number of verbs which exhibit certain peculiarities of inflection, caused for the most part by the occurrence of an imperfect letter in the root; we shall accordingly include them under the general appellation of *imperfect* verbs. These verbs have been improperly called by grammarians *irregular*. We say improperly, because in Hebrew we meet with none of those arbitrary deviations from the normal mode of inflection which are of such frequent occurrence in Greek, for example, and the modern languages of Europe, and of which the dictum *usus est tyrannus* is conceived to furnish all the explanation required. The peculiarities of the Hebrew verbs to which this epithet has been applied are all susceptible of explanation as the necessary consequences of the nature of the letters entering into their composition. According to these peculiarities we shall divide them into the three following classes:

Class I. Verbs undergoing a change in the vowels alone, viz. those whose root contains a guttural letter.

Class II. Verbs one of whose radicals (generally the liquid נ) is rejected.

Class III. Verbs undergoing a change or rejection in both consonants and vowels; comprising those whose root contains a weak letter, and those whose second and third radicals are alike.

CLASS I.

VERBS UNDERGOING A VOWEL CHANGE.

§ 252. The verbs of this class are those whose root contains a guttural letter, whence they are called *Guttural Verbs*. We may here briefly recapitulate the chief peculiarities of the letters which give a name to these verbs; they are as follows: 1st, a preference for the simple vowel *a* of their own organ (§ 84. 1. *a*.); 2d, their taking for

the most part compound instead of simple Sh'wa (§ 84. 2.); 3d, an incapability of being reduplicated in pronunciation, in consequence of which they do not receive Daghesh forte (§ 84. 3.); 4th, the reception of Pattahh furtive at the end of a word or syllable when preceded by a heterogeneous vowel (§ 84. 1. *b.*).

§ 253. These verbs are of three kinds:

1. Those whose first radical is a guttural, termed Verbs פ Guttural.

2. Those whose second radical is a guttural, termed Verbs ע Guttural.

3. Those whose third radical is a guttural, termed Verbs ל Guttural.

1. *Verbs whose First Radical is a Guttural.*

Verbs פ Gutt. (עָמַד).

KAL.

§ 254. *Preterite.* There is no deviation in the singular number or in the first or third pers. plural, where the guttural is accompanied by its homogeneous vowel *a;* but in the sec. pers. plur. the rule § 84. 2. applies, thus עֲמַדְתֶּם, עֲמַדְתֶּן.

§ 255. *Infinitive.* In like manner the infinitive absolute has *a* under the first radical, and in the construct state compound Sh'wa, thus עָמֹד for עְמֹד.

§ 256. *Future.* Here the preformative takes the homogeneous vowel of the compound Sh'wa of the infinitive construct (§ 84. 2), thus יַעֲמֹד for יִעְמֹד. In those persons where the second radical also has Sh'wa, the (ְ) of the compound is rejected, in order to prevent the concurrence of two movable Sh'was (§ 104. 1. *c.*), e. g. תַּעַמְדִי for תִּעְמְדִי.

§ 257. *Imperative.* Regularly formed from the future.

§ 258. *Participle.* As the first vowel *o* is the characteristic of the act. part. (§ 164), it is retained, although not so consonant to the nature of the guttural as *a.*

NIPH'HAL.

§ 259. *Preterite.* As the guttural in consequence of the weakness of its sound cannot terminate a mixed syllable with ĭ, this vowel, which on account of its extreme brevity must necessarily be followed by a consonant in the same syllable, is changed into its longer cognate vowel *ĕ*, the guttural taking the corresponding compound Sh'wa, thus

נֶעֱמַד for נִעְמַד (see § 84. 2.). Here also, as in fut. Kal, when the second radical also has Sh'wa, the (ְ) of the compound is dropped by § 104. 1. *c.*, thus נֶעֱמְדָה for נִעְמְדָה.

§ 260. *Infinitive.* As the guttural cannot receive Daghesh forte, the *i* of ה prosthetic is lengthened into *ē*, thus הֵעָמֵד (§ 84. 3.).

§ 261. *Fut., Imp.*, and *Part.* Regularly formed from preterite and infinitive.

PI'HEL AND PU'HAL.

§ 262. As in these species of verbs פ guttural there is nothing to interfere with the peculiarities of the guttural letter, they are inflected in every respect like those of קָטַל.

HIPH'HIL.

§ 263. *Preterite.* Here the preformative takes (ֶ), and the guttural (ַ), as in Niph'hal, thus הֶעֱמִיד for הִעְמִיד (§ 84. 2.).

§ 264. *Infinitive.* The guttural receives (ַ), to correspond to the preceding (ֶ), thus הַעֲמִיד for הַעְמִיד.

§ 265. *Fut., Imp.*, and *Part.* All regularly formed.

HOPH'HAL.

§ 266. The guttural takes (ֳ) throughout, on account of the preceding (ָ) (§ 84. 2.); with the exception of those persons of the preterite and future in which the second radical has Sh'wa, where the (ְ) of the compound Sh'wa is rejected, as in Niph'hal (§ 259).

HITHPA'HEL.

§ 267. Formed regularly from Pi'hel.

Paradigm of Verbs ה Guttural.

	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
PRETERITE.							
Sing. 3 m.	עָמַד	נֶעֱמַד	עִמֵּד	עֻמַּד	הֶעֱמִיד	הָעֳמַד	הִתְעַמֵּד
3 f.	עָמְדָה	נֶעֶמְדָה			הֶעֱמִידָה	הָעֳמְדָה	
2 m.	עָמַדְתָּ	נֶעֱמַדְתָּ	&c.	&c.	הֶעֱמַדְתָּ	הָעֳמַדְתָּ	&c.
2 f.	עָמַדְתְּ	נֶעֱמַדְתְּ			הֶעֱמַדְתְּ	הָעֳמַדְתְּ	
1 c.	עָמַדְתִּי	נֶעֱמַדְתִּי			הֶעֱמַדְתִּי	הָעֳמַדְתִּי	
Plur. 3 c.	עָמְדוּ	נֶעֶמְדוּ			הֶעֱמִידוּ	הָעֳמְדוּ	
2 m.	עֲמַדְתֶּם	נֶעֱמַדְתֶּם			הֶעֱמַדְתֶּם	הָעֳמַדְתֶּם	
2 f.	עֲמַדְתֶּן	נֶעֱמַדְתֶּן			הֶעֱמַדְתֶּן	הָעֳמַדְתֶּן	
1 c.	עָמַדְנוּ	נֶעֱמַדְנוּ			הֶעֱמַדְנוּ	הָעֳמַדְנוּ	
INFINITIVE.							
Absol.	עָמוֹד	הֵעָמֵד	עַמֵּד	עָמֹד	הַעֲמִיד	הָעֳמֵד	
Constr.	עֲמֹד	הֵעָמֵד	עַמֵּד	עָמַד	הַעֲמִיד	הָעֳמֵד	הִתְעַמֵּד
FUTURE.							
Sing. 3 m.	יַעֲמֹד	יֵעָמֵד	יְעַמֵּד	יְעֻמַּד	יַעֲמִיד	יָעֳמַד	יִתְעַמֵּד
3 f.	תַּעֲמֹד	תֵּעָמֵד			תַּעֲמִיד		
2 m.	תַּעֲמֹד	תֵּעָמֵד	&c.	&c.	תַּעֲמִיד		&c.
2 f.	תַּעֲמְדִי	תֵּעָמְדִי			תַּעֲמִידִי		
1 c.	אֶעֱמֹד	אֵעָמֵד			אַעֲמִיד		
Plur. 3 m.	יַעַמְדוּ	יֵעָמְדוּ			יַעֲמִידוּ		
3 f.	תַּעֲמֹדְנָה	תֵּעָמַדְנָה			תַּעֲמִדְנָה		
2 m.	תַּעֲמְדוּ	תֵּעָמְדוּ			תַּעֲמִידוּ		
2 f.	תַּעֲמֹדְנָה	תֵּעָמַדְנָה			תַּעֲמִדְנָה		
1 c.	נַעֲמֹד	נֵעָמֵד			נַעֲמִיד		
IMPERATIVE.							
Sing. 2 m.	עֲמֹד	הֵעָמֵד	עַמֵּד		הַעֲמִיד		הִתְעַמֵּד
2 f.	עִמְדִי	הֵעָמְדִי			הַעֲמִידִי		
Plur. 2 m.	עִמְדוּ	הֵעָמְדוּ	&c.		הַעֲמִידוּ		&c.
2 f.	עֲמֹדְנָה	הֵעָמַדְנָה			הַעֲמִדְנָה		
PARTICIPLES.							
Active.	עֹמֵד		מְעַמֵּד		מַעֲמִיד		מִתְעַמֵּד
Passive.	עָמוּד	נֶעֱמָד		מְעֻמָּד		מָעֳמָד	

Remarks on Verbs פ״א Guttural.

KAL.

§ 268. *Preterite.* In the word הֱיִיתֶם Deut. 9 : 24. the compound Sh'wa (ֱ) is taken as the most consonant (see § 21) to the following (ִ).

§ 269. *Infinitive.* When the first radical is א, this letter, being the weakest of the gutturals, takes the longer (ֶ) instead of (ַ) (§§ 87., 88. 1.), thus אֶכֹל. A preposition prefixed originally with Sh'wa takes the corresponding vowel, thus לֶאֱכֹל Gen. 24 : 33. 28 : 20.; and as א can rest in *ē*, we have likewise the form לֵאכֹל (§§ 87., 88. 4.). The letter ה also, which approaches in its nature to the palatals, takes (ֶ) instead of (ַ) (see § 11), e. g. הֱיוֹת Gen. 2 : 18. Ps. 50 : 21.

§ 270. *Future.* Verbs whose second radical is accompanied by *o* take (ֹ) before it: those in which it has *a* take (ָ), to avoid a repetition of the same vowel, e. g. יֶעֱרַב, יֶחֱזַק; and particularly in verbs פ״א, e. g. יֶאֱהַב, יֶאֱבַל; also in a few verbs whose second radical has *o*, e. g. אֶאֱסֹף Mic. 2 : 12., יֶחֱשֹׁךְ Ps. 29 : 9. The gutturals frequently take simple instead of compound Sh'wa, especially the comparatively strong ח (§ 85. 1, 2, 3, 4.), e. g. יְחַבֵּשׁ Job 5 : 18., וַיְחַכֵּם 1 Kings 5 : 11., יַחְמֹל Jer. 15 : 5. Deut. 13 : 9., תַּעְנָה Is. 61 : 10., וַיַּעְזְרוּ 1 Kings 1 : 7., יֶהְגֶּה Ps. 1 : 2.

Special Remarks on the Future of Verbs פ״א.

§ 271. In the following five verbs, אָבַד, אָבָה, אָכַל, אָמַר, אָסַף, the peculiarities of א extend further than those of the other gutturals; for in the future Kal it does not merely take compound instead of simple Sh'wa, but prefers to rest in the preceding vowel, which of course must then be long. They accordingly require an especial notice, although it is not necessary to devote to them an entire paradigm. The exhibition of this single tense, in which alone they differ from other פ gutt. verbs, will be sufficient for our purpose.

§ 272. The vowel thus taken by the preformatives is *o*; not *e*, which, in pronunciation at least, would confound the future of these verbs with that of verbs פ״י; and not (ָ), which would give to it the form of future Hoph'hal. We have then יֹאכַל; but in order to prevent the immediate recurrence of the same vowel sound, the second radical takes the simple vowel *a*, which produces the form יֹאכַל.

Kal Future.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
תֹּאכַלְנָה		יֹאכְלוּ	תֹּאכַל		יֹאכַל	3
תֹּאכַלְנָה		תֹּאכְלוּ	תֹּאכְלִי		תֹּאכַל	2
	נֹאכַל			אֹכַל		1

§ 273. The above is the form taken by the future Kal of these five פֹּא verbs,* except in pause, where the second radical takes *ē*, e. g. יֹאכֵל Lev. 21 : 22., תֹּאמֵר Prov. 1:21. Some of the other פֹּא verbs partake of the peculiarities of these, e. g. אָחַז fut. יֶאֱחֹז 1 Kings 6 : 10., וַיֹּאחֶז 6:6 ; יֹאחֲזוּן Is. 13:8. Jer. 13 : 21. ; אָסַף fut. אֶאֱסֹף Mic. 2 : 12., יִסַּף 2 Sam. 6 : 1. Ps. 104 : 29. for יֹאסֵף, in both of which instances א is omitted ; so also תֹּמְרוּ 2 Sam. 19:14. for תֹּאמְרוּ, תֹּפֶה 1 Sam. 28:24. for תֹּאפֶה. The verb אָמַר usually takes (ֶ) under the second radical on receiving ו conversive, thus וַיֹּאמֶר Gen. 14 : 19. &c. &c. Very rarely א rests in (ְ), e. g. תֹּאחֶז Mic. 4:8. Those which have *o* for the first vowel omit the radical א in the first pers. sing., thus אֹכַל Gen. 24 : 33. for אֹאכַל ; אֹסְפָה Mic. 4 : 6. for אֹאסְפָה (§ 89. 3. *a*.). There are also some instances of this omission where the first vowel is *ē*, e. g. אֵהַב Prov. 8 : 17. Jer. 2 : 36. for אֶאֱהַב = אֶאֱהַב (§ 88. 4.), so וָאֵחַר Gen. 32 : 5. Once on the reception of a suffix the *ō* is shifted to the first rad. and shortened, e. g. תְּאָכְלֶהּוּ Job 20 : 26. for תֹּאכְלֶהּוּ.

§ 274. *Imperative.* The first radical generally retains the compound Sh'wa of the future, thus fut. יַעֲמֹד, imp. עֲמֹד ; in verbs פֹּא this is usually (ֵ), e. g. אֱחֹז Ex. 4 : 4., אֱזֹר Job 38 : 3., אֱסֹף Num. 21 : 16. ; but where the second radical loses its vowel, as on the addition of ה paragogic, and in the fem. sing. and masc. plur., the first takes the vowel of the compound Sh'wa, e. g. אֱסְפָה Num. 11 : 16., עֶרְכָה Job 33 : 5., חֲשֹׁפִי Is. 47 : 2.

NIPH'HAL.

§ 275. 1. *Preterite.* In Niph. of the verb אָחַז the char. נ, like the future preformatives of Kal, sometimes takes the vowel *o*, e. g. נֹאחֲזוּ

* Those ending in ה take (ֶ) under the sec. rad. by § 85. 4. *b*.

Num. 32:30. Josh. 22:9. The guttural occasionally receives simple instead of compound Sh'wa (§ 85. 2. *b.*), e. g. נֶאְשָׁמוּ Joel 1:18., נֶהְיָה Deut. 4:32., נֶחְפַּךְ Josh. 8:20., נֶחְבָּא 1 Sam. 10:22., נֶחְשָׁב 1 Kings 10:21., נֶעְלָם v. 3., נֶרְאָה 1 Sam. 1:22.; and the נ sometimes (ַ) for (ֲ), e. g. נֶהְפָּכוּ Job 19:19. 41:20., נֶחְשְׁבוּ v. 21., נֶחְמְסוּ Jer. 13:22. The participle has sometimes *o* for *a* in the ultimate, e. g. נֶהָתוֹם Esth. 8:8., נֶהָפוֹךְ 9:1. (§ 237).

2. *Future.* In the word תֵּיעָשֶׂה Ex. 25:31., the י appears to be inserted as a *mater lectionis* to prevent ambiguity, as it might otherwise be taken for the more common word תֵּעָשֶׂה.

3. *Infinitive.* לֵרָאוֹת Is. 1:12. for לְהֵרָאוֹת (§ 77. 3.).

4. *Participle.* The preformative rarely takes (ַ) for (ֲ), e. g. נֶהָלָאָה Mic. 4:7.

PI'HEL.

§ 276. 1. *Future.* Here the rad. א is sometimes rejected by § 88. 3., e. g. תַּזְרֵנִי for תְּאַזְּרֵנִי 2 Sam. 22:40. so יַהֵל Jer. 13:20., וָאַבְּדָה Ezek. 28:16.

2. *Participle.* Here also by § 88. 3. we have מַלְּפֵנוּ Job 35:10. for מְאַלְּפֵנוּ.

HIPH'HIL.

§ 277. *Preterite.* The (ֶ ֵ) are generally shortened into (ַ ֵ) whenever on account of ו conversive preterite the afformative takes the accent (§ 218), e. g. וְהַעֲמַדְתָּ, וְהַעֲמַדְתֶּנָּ Ezek. 29:7.; הֶעֱבַרְתִּי Zech. 3:4., וְהַעֲבַרְתִּי Jer. 15:14. The forms הַעֲבַרְתָּ Josh. 7:7. for הֶעֱבַרְתָּ, and הַעֲלָה Hab. 1:15. for הֶעֱלָה, are anomalous. In this species likewise there are several instances of simple Sh'wa accompanying the guttural, e. g. הֶעְלִים 2 Kings 4:27.

§ 278. *Infinitive.* In פֵּא verbs the first radical is occasionally omitted, and the (ַ) of the characteristic ה lengthened into (ָ), e. g. הָכִיל Ezek. 21:33. for הַאֲכִיל. In the imperative also א is rejected, and ה takes (ֵ), e. g. הֵתָיו Is. 21:14. Jer. 12:9. for הַאֲתָיו.

§ 279. *Future.* Occasionally the radical א is omitted in the first pers. sing., and the performative takes *ō*, e. g. אֹבִידָה for אֹאבִידָה Jer. 46:8., אוֹצְרָה Neh. 13:13., אוֹכִיל Hos. 11:4. for אַאֲכִיל; or א rests in the preceding *a* and lengthens it, e. g. וַיָּאֶצֶל Num. 11:25. for וַיֵּאָצֶל, once א is omitted, e. g. וַיָּרֶב 1 Sam. 15:5. for וַיֵּאָרֶב.

2. *Verbs whose Second Radical is a Guttural.*

Verbs ע Gutt. (זָעַק).

KAL.

§ 280. *Preterite.* When the second radical is a guttural, it is also affected by the peculiarities described § 252. Accordingly the second radical takes (ֲ) in the preterite where a perfect letter has simple Sh'wa, thus זָעֲקָה for זָעְקָה; which constitutes the sole deviation of this species from that of קָטַל.

§ 281. *Infinitive.* As *o* is the characteristic vowel of this mode, it is retained although accompanying a guttural: hence both absolute and construct are formed in the usual manner.

§ 282. *Future.* Here, as the vowel *o* is not essential to perspicuity, the guttural generally takes its homogeneous *a*, thus יִזְעַק; and sometimes, though but seldom, *o*, e. g. יִנְהֹם Is. 5 : 29, 30., אֶזְעֹם Num. 23 : 8., תִּמְעֹל Lev. 5 : 15.

NIPH'HAL.

§ 283. The only peculiarity of this species is the substitution of compound for simple Sh'wa, thus נִזְעֲקָה for נִזְעְקָה.

PI'HEL.

§ 284. 1. *Preterite.* As the second radical is incapable of receiving the characteristic Daghesh forte of this species, the *ĭ* of the first is lengthened into *ē* (§ 84. 3.), e. g. בֵּרֵךְ for בִּרֵךְ (זָעַק not being used in the intensive species, we have adopted with other grammarians the verb בָּרַךְ as the standard of inflection); in some instances, however, *ĭ* is retained (see §§ 291., 143. 1.).

2. *Infinitive.* The (ַ) of the first radical is lengthened into (ָ) (§ 84. 3.), thus בָּרוֹךְ for בָּרֵךְ, בָּרֵךְ for בָּרֵךְ.

3. *Future.* From infinitive, יְבָרֵךְ. In many instances, however, (ַ) is retained see § 292).

PU'HAL.

§ 285. The *ŭ* of the first radical is lengthened into its cognate *ō* (see §§ 84. 3., 102. 5. *a.*), e. g. pret. בֹּרַךְ for בֻּרַךְ, inf. בֹּרַךְ, fut. יְבֹרַךְ.

Paradigm of Verbs ע Guttural.

PRETERITE.		Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
Sing. 3 m.		זָעַק	נִזְעַק	בֵּרַךְ	בֹּרַךְ	הִזְעִיק	הָזְעַק	הִתְבָּרַךְ
3 f.		זָעֲקָה	נִזְעֲקָה	בֵּרְכָה	בֹּרְכָה		הָזְעֲקָה	הִתְבָּרְכָה
2 m.		זָעַקְתָּ	נִזְעַקְתָּ	בֵּרַכְתָּ	בֹּרַכְתָּ	&c.	הָזְעַקְתָּ	הִתְבָּרַכְתָּ
2 f.		זָעַקְתְּ	נִזְעַקְתְּ	בֵּרַכְתְּ	בֹּרַכְתְּ		הָזְעַקְתְּ	הִתְבָּרַכְתְּ
1 c.		זָעַקְתִּי	נִזְעַקְתִּי	בֵּרַכְתִּי	בֹּרַכְתִּי		הָזְעַקְתִּי	הִתְבָּרַכְתִּי
Plur. 3 c.		זָעֲקוּ	נִזְעֲקוּ	בֵּרְכוּ	בֹּרְכוּ		הָזְעֲקוּ	הִתְבָּרְכוּ
2 m.		זְעַקְתֶּם	נִזְעַקְתֶּם	בֵּרַכְתֶּם	בֹּרַכְתֶּם		הָזְעַקְתֶּם	הִתְבָּרַכְתֶּם
2 f.		זְעַקְתֶּן	נִזְעַקְתֶּן	בֵּרַכְתֶּן	בֹּרַכְתֶּן		הָזְעַקְתֶּן	הִתְבָּרַכְתֶּן
1 c.		זָעַקְנוּ	נִזְעַקְנוּ	בֵּרַכְנוּ	בֹּרַכְנוּ		הָזְעַקְנוּ	הִתְבָּרַכְנוּ
INFINITIVE.								
Absol.		זָעֹק	הִזָּעֵק	בָּרוֹךְ		הַזְעִיק	הָזְעֵק	
Constr.		זְעֹק	הִזָּעֵק	בָּרֵךְ	בֹּרַךְ	הַזְעִיק	הָזְעֵק	הִתְבָּרֵךְ
FUTURE.								
Sing. 3 m.		יִזְעַק	יִזָּעֵק	יְבָרֵךְ	יְבֹרַךְ	יַזְעִיק	יָזְעֵק	יִתְבָּרֵךְ
3 f.		תִּזְעַק	תִּזָּעֵק	תְּבָרֵךְ	תְּבֹרַךְ		תָּזְעֵק	תִּתְבָּרֵךְ
2 m.		תִּזְעַק	תִּזָּעֵק	תְּבָרֵךְ	תְּבֹרַךְ	&c.	תָּזְעֵק	תִּתְבָּרֵךְ
2 f.		תִּזְעֲקִי	תִּזָּעֲקִי	תְּבָרְכִי	תְּבֹרְכִי		תָּזְעֲקִי	תִּתְבָּרְכִי
1 c.		אֶזְעַק	אִזָּעֵק	אֲבָרֵךְ	אֲבֹרַךְ		אָזְעֵק	אֶתְבָּרֵךְ
Plur. 3 m.		יִזְעֲקוּ	יִזָּעֲקוּ	יְבָרְכוּ	יְבֹרְכוּ		יָזְעֲקוּ	יִתְבָּרְכוּ
3 f.		תִּזְעַקְנָה	תִּזָּעַקְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה		תָּזְעַקְנָה	תִּתְבָּרַכְנָה
2 m.		תִּזְעֲקוּ	תִּזָּעֲקוּ	תְּבָרְכוּ	תְּבֹרְכוּ		תָּזְעֲקוּ	תִּתְבָּרְכוּ
2 f.		תִּזְעַקְנָה	תִּזָּעַקְנָה	תְּבָרַכְנָה	תְּבֹרַכְנָה		תָּזְעַקְנָה	תִּתְבָּרַכְנָה
1 c.		נִזְעַק	נִזָּעֵק	נְבָרֵךְ	נְבֹרַךְ		נָזְעֵק	נִתְבָּרֵךְ
IMPERATIVE.								
Sing. 2 m.		זְעַק	הִזָּעֵק	בָּרֵךְ		הַזְעִיק		הִתְבָּרֵךְ
2 f.		זַעֲקִי	הִזָּעֲקִי	בָּרְכִי				הִתְבָּרְכִי
Plur. 2 m.		זַעֲקוּ	הִזָּעֲקוּ	בָּרְכוּ		&c.		הִתְבָּרְכוּ
2 f.		זְעַקְנָה	הִזָּעַקְנָה	בָּרַכְנָה				הִתְבָּרַכְנָה
PARTICIPLES.								
Active.		זֹעֵק		מְבָרֵךְ		מַזְעִיק		מִתְבָּרֵךְ
Passive.			נִזְעָק		מְבֹרָךְ		מָזְעָק	

Remarks on Verbs ע Guttural.

KAL.

§ 286. 1. *Future.* Sometimes the second radical takes *o*, especially in verbs which are also ע guttural, where the preformative has *a*, e. g. יַהֲרֹג Ps. 78 : 47., תַּעֲרֹג Joel 1 : 20.

2. *Imperative.* In Judg. 19 : 5. we find the form סְעָד.

NIPH'HAL.

§ 287. *Preterite.* The verb נָאַל takes in the third pers. plur. the form נִגְאֲלוּ Is. 59 : 3. Lam. 4 : 14. (see § 275).

PI'HEL.

§ 288. *Preterite.* When the third radical also is a guttural, the second takes *ă*, e. g. אַחַר Gen. 34 : 19. (once אֲחֲרוּ Judg. 5 : 28. for אַחֲרוּ); and occasionally when this is not the case, e. g. בֵּרַךְ Gen. 28 : 6. Ex. 20 : 11. Is. 60 : 9. The protraction of the first vowel is frequently neglected, e. g. נִאַץ Ps. 10 : 3., בִּעֵר 2 Kings 23 : 24., מִהַר Lev. 14 : 48., נִחַם Is. 51 : 3.

§ 289. *Infinitive.* In the infinitive short *a* is frequently retained, e. g. מַהֵר Is. 8 : 1.

§ 290. *Future.* In many instances the first radical retains (ַ), e. g. יְמַהֵר Gen. 18 : 16. Ex. 34 : 8., יְנַהֵל Is. 40 : 11., וַיְתַנַּהֵג Gen. 31 : 26., יְבַעֵר 1 Kings 14 : 10., יְנַאֲצוּ Jer. 29 : 23., יְרַחֵם Is. 9 : 16. Zech. 1 : 12. As in the preterite, when the third radical is likewise a guttural, the second takes *ă*, e. g. תְּאַחַר Ps. 40 : 18. If ו conversive be prefixed, or the word following be a monosyllable, the accent is shifted back to the penult, and the ultimate vowel (ַ) is shortened into its corresponding (ָ) (§§ 57. 4., 215. 3.), e. g. יְבָרֵךְ, וַיְבָרֵךְ Gen. 1 : 22., לְשָׁרְתָה שָׁם Deut. 17 : 12.

§ 291. 1. *Imperative.* In this mode also the first radical often takes (ַ), e. g. מַהֲרִי Gen. 18 : 6., נַחֲמוּ Is. 40 : 1., צַהֲלִי Is. 10 : 30., רַחֲצוּ 1 : 16.

2. *Participles.* Here also (ַ) is found under the first radical, e. g. מְרַחֲפֶת Gen. 1 : 2., מְרַחֲמָם Is. 49 : 10.

PU'HAL.

§ 292. When the second radical is the strong guttural ח (§ 85. 2.), the *ŭ* of the first is retained, e. g. רֻחָמָה Hos. 2 : 25., יְרֻחַם 14 : 4., רֻחַץ Prov. 30 : 12. In Hos. 13 : 3. we find יְסֹעַר for יְסֻעַר.

HIPH'HIL.

§ 293. *Imperative.* Occasionally the second radical takes the guttural vowel *a* instead of *e*, e. g. הַנְחַת Joel 4 : 11.

HITHPA'HEL.

§ 294. 1. *Preterite.* In those persons where the second radical originally has (ַ), which is lengthened by a disjunctive accent into (ָ) (§ 107. 1.), the (ְ) of the first radical is changed into (ַ) (§ 101. 1. *b.*), e. g. הִנַּחֲמְתִּי Ezek. 5 : 13. for הִנְחַמְתִּי. In the verb נָגַשׁ we find the Hithp. formed from the infinitive of Pu'hal, e. g. הִתְנַגַּשׁ Jer. 25 : 16. 48 : 8.

2. *Future.* The same vowel-changes take place on the reception of a strong disjunctive accent in this tense also, e. g. יִתְנַחֵם Num. 23 : 19. Deut. 32 : 36.

3. *Verbs whose Third Radical is a Guttural.*

Verbs ל״ Gutt. (שָׁמַע).

§ 295. The sole peculiarity of these verbs consists in preferring the vowel *a* before the final guttural. In consequence of which, whenever the vowel of the second radical is either *e*, *i*, *o*, or *u*, and is characteristic of the species, mode, tense, &c., or has a semi-vowel resting in it, as וֹ, וּ, or ־ִי, the guttural takes its homogeneous vowel *a* (Pattahh furtive, § 23) in addition, e. g. inf. Kal. שָׁמוֹעַ, part. pass. שָׁמוּעַ, Hiph. הִשְׁמִיעַ. But when the vowel of the second radical is not rendered immutable by either of these causes, in future Kal always, and frequently in the remaining species, it becomes merged into the *a* of the guttural, e. g. fut. Kal יִשְׁמַע, fut. Niph. יִשָּׁמַע or יִשָּׁמֵעַ, Pi'hel שִׁמַּע or שִׁמֵּעַ.

KAL.

§ 296. *Preterite.* The third radical, in those persons where it is destitute of a vowel, takes Sh'wa simple, contrary to the general rule § 84. 2., thus שָׁמַעְתָּ, in order to avoid the too close connection of the root of the verb with the afformative, on whose vowel the pronunciation of the last radical would then depend, as שָׁמַעְתָּ; but when the afformative also has Sh'wa, the guttural takes Pattahh furtive (§ 23), thus שָׁמַעְתְּ for שָׁמַעְתְּ.

§ 297. *Infinitive. Absol.*—The vowel *o* is retained, in order to preserve the necessary distinction in form between this mode and the preterite, thus שָׁמוֹעַ. *Constr.*—שְׁמֹעַ.

§ 298. *Future.* As the vowel *o*, which in this tense usually accompanies the second radical, is not essential to perspicuity, it becomes lost in the *a* of the guttural, e. g. יִשְׁמַע (see above, § 295) for יִשְׁמֹעַ.

§ 299. *Imperative.* Regularly formed from the future, thus שְׁמַע.

§ 300. *Participle. Active.*—As the first is the essential vowel, the second may be either retained or contracted; hence the two forms שֹׁמֵעַ and שֹׁמֵעַ. *Pass.*—The ultimate vowel of the passive is accompanied by its homogeneous semi-vowel ו, and is consequently immutable (§ 295), thus שָׁמוּעַ.

NIPH'HAL.

§ 301. *Preterite.* Like the Niph'hal of קָטַל; except the sec. pers. fem. sing., where, on account of the concurrence of two Sh'was, the guttural takes Pattahh furtive (§ 23).

§ 302. *Infinitive. Absol.*—That this mode may not be confounded with the preterite, the *o* of the second radical is retained, thus נִשְׁמֹעַ. *Constr.*—As *e* is not an essential vowel, it undergoes contraction, thus הִשָּׁמַע for הִשְׁמַעַ.

§ 303. *Future.* The future and after it the imperative are contracted like the infinitive construct, thus fut. יִשָּׁמַע, imp. הִשָּׁמַע.

PI'HEL.

§ 304. *Preterite.* The vowel of the second radical, not being essential, is either preserved or contracted, thus שִׁמַּעַ or שִׁמַּע.

§ 305. *Infinitive.* In the absolute the full form is retained, thus שַׁמֵּעַ; in the construct the final syllable is contracted, thus שַׁמַּע.

§ 306. *Future.* May be contracted or not, thus יְשַׁמַּע or יְשַׁמֵּעַ.

§ 307. *Imperative.* Regularly formed from the future.

§ 308. *Participle.* Contracted or not, thus מְשַׁמַּע or מְשַׁמֵּעַ.

PU'HAL.

§ 309. Throughout like the Pu'hal of קָטַל; except the sec. pers. fem. sing. of the preterite, where the guttural takes Pattahh furtive (§ 23).

HIPH'HIL.

§ 310. *Preterite.* The guttural, being preceded by the heterogeneous characteristic vowel *i*, takes Pattahh furtive, thus הִשְׁמִיעַ. And so in the *infinitive, future,* and *participle.*

§ 311. *Imperative.* Here the heterogeneous *i* is merged into the vowel of the guttural, on account of the quickness of expression proper to this mode, which opposes the extension of the word by an additional vowel, thus הַשְׁמַע.

HOPH'HAL.

§ 312. No peculiarity.

HITHPA'HEL.

§ 313. Regularly formed from the infinitive of Pi'hel. As the example of ל guttural, which in compliance with custom we have thought proper to retain, has the sibilant שׁ for its first radical, a transposition here takes place (see § 151. 1.), thus הִשְׁתַּחֲוָה for הִתְשַׁחֲוָה.

Paradigm of Verbs ל *Guttural.*

	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
PRETERITE.							
Sing. 3 m.	שָׁמַע	נִשְׁמַע	שִׁמַּע	שֻׁמַּע	הִשְׁמִיעַ	הָשְׁמַע	הִשְׁתַּמַּע
3 f.	שָׁמְעָה	נִשְׁמְעָה	שִׁמְּעָה		הִשְׁמִיעָה		הִשְׁתַּמְּעָה
2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שִׁמַּעְתָּ	&c.	הִשְׁמַעְתָּ	&c.	הִשְׁתַּמַּעְתָּ
2 f.	שָׁמַעַתְּ	נִשְׁמַעַתְּ	שִׁמַּעַתְּ		הִשְׁמַעַתְּ		הִשְׁתַּמַּעַתְּ
1 c.	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שִׁמַּעְתִּי		הִשְׁמַעְתִּי		הִשְׁתַּמַּעְתִּי
Plur. 3 c.	שָׁמְעוּ	נִשְׁמְעוּ	שִׁמְּעוּ		הִשְׁמִיעוּ		הִשְׁתַּמְּעוּ
2 m.	שְׁמַעְתֶּם	נִשְׁמַעְתֶּם	שִׁמַּעְתֶּם		הִשְׁמַעְתֶּם		הִשְׁתַּמַּעְתֶּם
2 f.	שְׁמַעְתֶּן	נִשְׁמַעְתֶּן	שִׁמַּעְתֶּן		הִשְׁמַעְתֶּן		הִשְׁתַּמַּעְתֶּן
1 c.	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שִׁמַּעְנוּ		הִשְׁמַעְנוּ		הִשְׁתַּמַּעְנוּ
INFINITIVE.							
Absol.	שָׁמוֹעַ	נִשְׁמֹעַ	שַׁמֵּעַ				
Constr.	שְׁמֹעַ	הִשָּׁמַע	שַׁמֵּעַ	שֻׁמַּע	הַשְׁמִיעַ	הָשְׁמַע	הִשְׁתַּמַּעַ
FUTURE.							
Sing. 3 m.	יִשְׁמַע	יִשָּׁמַע	יְשַׁמֵּעַ	יְשֻׁמַּע	יַשְׁמִיעַ	יָשְׁמַע	יִשְׁתַּמַּע
3 f.	תִּשְׁמַע	תִּשָּׁמַע	תְּשַׁמֵּעַ		תַּשְׁמִיעַ		תִּשְׁתַּמַּע
2 m.	תִּשְׁמַע	תִּשָּׁמַע	תְּשַׁמֵּעַ	&c.	תַּשְׁמִיעַ	&c.	תִּשְׁתַּמַּע
2 f.	תִּשְׁמְעִי	תִּשָּׁמְעִי	תְּשַׁמְּעִי		תַּשְׁמִיעִי		תִּשְׁתַּמְּעִי
1 c.	אֶשְׁמַע	אִשָּׁמַע	אֲשַׁמֵּעַ		אַשְׁמִיעַ		אֶשְׁתַּמַּע
Plur. 3 m.	יִשְׁמְעוּ	יִשָּׁמְעוּ	יְשַׁמְּעוּ		יַשְׁמִיעוּ		יִשְׁתַּמְּעוּ
3 f.	תִּשְׁמַעְנָה	תִּשָּׁמַעְנָה	תְּשַׁמֵּעְנָה		תַּשְׁמִיעְנָה		תִּשְׁתַּמַּעְנָה
2 m.	תִּשְׁמְעוּ	תִּשָּׁמְעוּ	תְּשַׁמְּעוּ		תַּשְׁמִיעוּ		תִּשְׁתַּמְּעוּ
2 f.	תִּשְׁמַעְנָה	תִּשָּׁמַעְנָה	תְּשַׁמֵּעְנָה		תַּשְׁמִיעְנָה		תִּשְׁתַּמַּעְנָה
1 c.	נִשְׁמַע	נִשָּׁמַע	נְשַׁמֵּעַ		נַשְׁמִיעַ		נִשְׁתַּמַּע
IMPERATIVE.							
Sing. 2 m.	שְׁמַע	הִשָּׁמַע	שַׁמֵּעַ		הַשְׁמַע		הִשְׁתַּמַּע
2 f.	שִׁמְעִי	הִשָּׁמְעִי	שַׁמְּעִי		הַשְׁמִיעִי		הִשְׁתַּמְּעִי
Plur. 2 m.	שִׁמְעוּ	הִשָּׁמְעוּ	שַׁמְּעוּ		הַשְׁמִיעוּ		הִשְׁתַּמְּעוּ
2 f.	שְׁמַעְנָה	הִשָּׁמַעְנָה	שַׁמֵּעְנָה		הַשְׁמִיעְנָה		הִשְׁתַּמַּעְנָה
PARTICIPLES.							
Active.	שֹׁמֵעַ		מְשַׁמֵּעַ		מַשְׁמִיעַ		מִשְׁתַּמַּע
Passive.	שָׁמוּעַ	נִשְׁמָע		מְשֻׁמָּע		מָשְׁמָע	

CHAPTER V.

IMPERFECT VERBS. CLASS II.

VERBS ONE OF WHOSE RADICALS IS REJECTED.

§ 314. In most languages the liquid *n*, when in the process of composition or inflection it is immediately followed by another letter of the same class, is assimilated to such letter, e. g. Lat. *colligo* = *conligo*, *irrumpo* = *inrumpo*, Gr. συλλαμβάνω = συνλαμβάνω. When the Hebrew נ has no vowel of its own, and is immediately preceded by one, it goes further, and becomes assimilated to any following consonant which can receive Daghesh forte. In the infinitive construct and imperative of פ"נ verbs, נ is rejected, although not preceded by a vowel: in the former case on account of its close connection with the following noun, with which it forms a single compound term (§ 161); and in the latter, in consequence of the brevity of expression proper to the imperative (§ 76). Whenever it has a vowel of its own, this letter is retained.

Verbs whose First Radical is Nun.

Verbs פ"נ (נָגַשׁ).

KAL.

§ 315. *Preterite.* Like קָטַל.

§ 316. *Infinitive. Absol.*—This has no peculiarity. *Constr.*—Here נ is rejected (see above, § 314), and ת appended to form a feminine Cegholate noun, e. g. גֶּשֶׁת. If the third radical is a guttural, the infin. constr. takes two Pattahhs, e. g. מַעַת Eccl. 3 : 2. from נָטַע.

§ 317. *Future.* יִגַּשׁ for יִנְגַּשׁ (§ 314).

§ 318. *Imperative.* Regularly derived from the future, e. g. גַּשׁ 2 Sam. 1 : 15.; but sometimes with (ֶ), which followed by Makkeph is shortened into (ַ), e. g. גַּשׁ־ Gen. 19 : 9.

§ 319. *Participles.* Like those of קָטַל, both active and passive.

NIPH'HAL.

§ 320. *Preterite.* נִגַּשׁ for נִנְגַּשׁ.

§ 321. *Inf.*, *Fut.*, and *Imp.* In all these, נ is accompanied by the vowel (ֶ); consequently no rejection takes place.

§ 322. *Participle.* נִגָּשׁ for נִנְגָּשׁ.

PI'HEL AND PU'HAL.

§ 323. In all respects like קִטֵּל and קֻטַּל, נ having a vowel of its own.

HIPH'HIL.

§ 324. The liquid נ is assimilated to the second radical throughout, thus הִגִּישׁ.

HOPH'HAL.

§ 325. As in the active voice, נ is assimilated to the letter following; the preformative takes *ŭ* (§ 149), which before Daghesh forte is preferred to *ŏ* (§ 101. 3. *b.*), thus הֻגַּשׁ for הֻנְגַּשׁ.

HITHPA'HEL.

§ 326. Regularly formed from infin. Pi'hel; it is consequently inflected throughout like הִתְקַטֵּל.

Special Remarks on the Verbs נָתַן *and* לָקַח.

§ 333. נָתַן. When the liquid נ, constituting the first radical of a verb, is preceded by a vowel and accompanied by Sh'wa, it is, as we have seen, assimilated to the letter following. It suffers the same change under the same circumstances when occupying the last place in the root, e. g. נָתַתָּ for נָתַנְתָּ. We find in the pret. Kal some instances of the rejection of the first radical, e. g. תַּתָּה 2 Sam. 22 : 41. for נָתַתָּה, תְּנָה Ps. 8 : 2. for נָתְנָה, although this latter example has hitherto been considered as either the infinitive with ה char. fem., or the imperative with ה paragogic; but if we construe it as a preterite, with the relative אֲשֶׁר referring to שִׁמְךָ, the passage will read, *How great is thy name upon the whole earth, which* (name) *gives* (i. e. extends) *thy glory over the heavens.* In the infinitive construct of this verb both the first and third radicals are rejected, thus תֵּת for תֵּנֶת.

§ 334. לָקַח. *Kal.*—With the verbs פֵּי נ may be classed לָקַח, the initial ל of which is assimilated or rejected in the same manner as the נ of those verbs (§ 77. 2.); thus inf. constr. קַחַת for לְקַחַת, fut. יִקַּח for יִלְקַח, imp. קַח. Once the first radical is rejected in the preterite, as in נָתַן, e. g. קָחַם Hos. 11 : 3. for לָקָחַם. *Niph.*—In this species of לָקַח, ל is not assimilated; it is however in that of the verb לָתַע, e. g. נִתְּעוּ Job 4 : 10. *Hoph.*—ל assimilated, e. g. יֻקַּח Gen. 18 : 4.

CHAPTER VI.

IMPERFECT VERBS. CLASS III.

VERBS UNDERGOING A CHANGE OR REJECTION IN BOTH CONSONANTS AND VOWELS.

§ 335. THE third class of imperfect verbs comprises those whose root contains a weak letter, or of which the second and third radicals are alike. They are of four kinds:

1. Those whose first radical is י, termed Verbs פ"י.
2. Those whose second radical is either ו or י, termed Verbs ע"ו and ע"י.
3. Those whose second and third radicals are alike, termed Verbs ע"ע.
4. Those whose third radical is either א or ה, termed Verbs ל"א and ל"ה.

1. *Verbs whose First Radical is Yodh.*

Verbs פ"י (יָשַׁב).

§ 336. Those verbs which have י for their first radical, suffer either a rejection or change of this letter, and a consequent change of vowel. It is extremely probable that the greater part of them were originally פ"ו, which form is generally retained in the Arabic and Ethiopic;* for it is only in the Kal, Pi'hel, Pu'hal, and Hithpa'hel species, where this letter commences a syllable accompanied by a heterogeneous vowel, that it becomes changed into י (§ 92. 1. *b*.). In the remaining parts of the verb, where the first radical ends a syllable, ו is generally restored, or rather remains, and the vowel of the preformative is changed to agree with it. The formation is as follows:

KAL.

§ 337. *Preterite.* יָשַׁב for וָשַׁב.

§ 338. *Infinitive. Absol.*—יָשׁוֹב. *Constr.*—Here י is generally rejected by aphæresis for the same reason as the נ of verbs פ"נ (§§ 76, 316); and to form a fem. Cegholate noun, the characteristic ת is affixed, e. g. שֶׁבֶת.

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* Thus יָלַד, Arab. وَلَدَ, Eth. ወለደ; יָרַד, Arab. وَرَدَ, Eth. ወረደ. In Heb. also we find וָלָד for יָלָד Gen. 11:30.

§ 339. *Future.* Formed by rejecting the radical י, and lengthening the (ֶ) of the preformative into (ֵ), which vowel the second radical also takes to correspond, e. g. יֵשֵׁב for יִשֵׁב, so also יֵלֵךְ, יֵלַךְ; this is the most usual form, although a Daghesh is occasionally inserted in the second radical, when the (ֶ) of the preformative remains unchanged, e. g. יִצֹּק, יִצֹּר, יִצַּת. Frequently, however, י is retained, and by resting in the preceding (ִ) lengthens it, and causes the second radical to take (ֵ); for the immediate succession of two such long vowels of the same kind is contrary to the genius of Hebrew orthoëpy, e. g. יִירַשׁ, יִירַק, יִיקַץ, יִינַק, יִירַט.

§ 340. *Imperative.* שֵׁב, regularly formed from the future.

§ 341. *Participles.* Like those of קָטַל.

NIPH'HAL.

§ 342. *Preterite.* Here on the reception of נ characteristic, the original ו is restored, and rests in its homogeneous vowel *o*, e. g. נוֹשַׁב. This ו remains throughout the species; and consequently,

§ 343. *Infin.*, *Fut.*, and *Imp.* are formed like those of נִקְטַל.

§ 344. *Participle.* Usually formed from the preterite by changing the final (ַ) by § 171. into (ָ), thus נוֹשָׁב.

PI'HEL AND PU'HAL.

§ 345. In each of these species, on account of the heterogeneous nature of the first vowel, ו is exchanged for י as in Kal; which constitutes their sole peculiarity.

HIPH'HIL.

§ 346. *Preterite.* On prefixing ה characteristic, the original ו is restored, and rests in the vowel *o*, as in Niph'hal, thus הוֹשִׁיב.

§ 347. *Infin.*, *Fut.*, *Imp.*, and *Part.* The same observation applies to these parts of the species, e. g. הוֹשִׁיב, יוֹשִׁיב, הוֹשֵׁב, מוֹשִׁיב.

HOPH'HAL.

§ 348. In this species ה characteristic regularly takes (ֻ), which, that ו may rest in it, is lengthened into (וּ), thus pret. הוּשַׁב, infin. הוּשַׁב, fut. יוּשַׁב, part. מוּשָׁב.

Paradigm of Verbs פ״י.

	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
PRETERITE.							
Sing. 3 m.	יָשַׁב	נוֹשַׁב	יִשֵּׁב	יְשֻׁב	הוֹשִׁיב	הוּשַׁב	הִתְיַשֵּׁב
3 f.	יָשְׁבָה	נוֹשְׁבָה			הוֹשִׁיבָה	הוּשְׁבָה	
2 m.	יָשַׁבְתָּ	נוֹשַׁבְתָּ	&c.	&c.	הוֹשַׁבְתָּ	הוּשַׁבְתָּ	&c.
2 f.	יָשַׁבְתְּ	נוֹשַׁבְתְּ			הוֹשַׁבְתְּ	הוּשַׁבְתְּ	
1 c.	יָשַׁבְתִּי	נוֹשַׁבְתִּי			הוֹשַׁבְתִּי	הוּשַׁבְתִּי	
Plur. 3 c.	יָשְׁבוּ	נוֹשְׁבוּ			הוֹשִׁיבוּ	הוּשְׁבוּ	
2 m.	יְשַׁבְתֶּם	נוֹשַׁבְתֶּם			הוֹשַׁבְתֶּם	הוּשַׁבְתֶּם	
2 f.	יְשַׁבְתֶּן	נוֹשַׁבְתֶּן			הוֹשַׁבְתֶּן	הוּשַׁבְתֶּן	
1 c.	יָשַׁבְנוּ	נוֹשַׁבְנוּ			הוֹשַׁבְנוּ	הוּשַׁבְנוּ	
INFINITIVE.							
Absol.	יָשׁוֹב						
Constr.	שָׁבֶת	הִוָּשֵׁב	יַשֵּׁב	יְשַׁב	הוֹשִׁיב	הוּשַׁב	הִתְיַשֵּׁב
FUTURE.							
Sing. 3 m.	יֵשַׁב	יִוָּשֵׁב	יְיַשֵּׁב	יְיֻשַּׁב	יוֹשִׁיב	יוּשַׁב	יִתְיַשֵּׁב
3 f.	תֵּשַׁב	תִּוָּשֵׁב			תּוֹשִׁיב	תּוּשַׁב	
2 m.	תֵּשַׁב	תִּוָּשֵׁב	&c.	&c.	תּוֹשִׁיב	תּוּשַׁב	&c.
2 f.	תֵּשְׁבִי	תִּוָּשְׁבִי			תּוֹשִׁיבִי	תּוּשְׁבִי	
1 c.	אֵשַׁב	אִוָּשֵׁב			אוֹשִׁיב	אוּשַׁב	
Plur. 3 m.	יֵשְׁבוּ	יִוָּשְׁבוּ			יוֹשִׁיבוּ	יוּשְׁבוּ	
3 f.	תֵּשַׁבְנָה	תִּוָּשַׁבְנָה			תּוֹשַׁבְנָה	תּוּשַׁבְנָה	
2 m.	תֵּשְׁבוּ	תִּוָּשְׁבוּ			תּוֹשִׁיבוּ	תּוּשְׁבוּ	
2 f.	תֵּשַׁבְנָה	תִּוָּשַׁבְנָה			תּוֹשַׁבְנָה	תּוּשַׁבְנָה	
1 c.	נֵשַׁב	נִוָּשֵׁב			נוֹשִׁיב	נוּשַׁב	
IMPERATIVE.							
Sing. 2 m.	שֵׁב	הִוָּשֵׁב	יַשֵּׁב		הוֹשֵׁב		הִתְיַשֵּׁב
2 f.	שְׁבִי	הִוָּשְׁבִי			הוֹשִׁיבִי		
Plur. 2 m.	שְׁבוּ	הִוָּשְׁבוּ	&c.		הוֹשִׁיבוּ		&c.
2 f.	שֵׁבְנָה	הִוָּשַׁבְנָה			הוֹשֵׁבְנָה		
PARTICIPLES.							
Active.	יֹשֵׁב		מְיַשֵּׁב		מוֹשִׁיב		מִתְיַשֵּׁב
Passive.	יָשׁוּב	נוֹשָׁב		מְיֻשָּׁב		מוּשָׁב	

Remarks on Verbs פ״י.

KAL.

§ 349. *Future.* A few verbs take (ֶ) under the preformative without rejecting the radical י, e. g. יֵיקַץ Ps. 72 : 14., אֵילְכָה Mic. 1 : 8. Sometimes י is rejected without either exchanging (ָ) for its longer cognate vowel (ֶ), or inserting a Daghesh in the following letter (§ 100. 1. *note*), e. g. יְשַׁר 1 Sam. 18 : 20, 26., יְרָא v. 12.; but in a few verbs, on the rejection of י, Daghesh forte is inserted in the second radical, in order to preserve the preceding (ָ) unchanged, e. g. יְצַק 2 Kings 9 : 6. from יָצַק, תְּצַת Is. 9 : 17., יְצַר 44 : 12., יְשַׁר 1 Sam. 6 : 12., אֶסַּרֵם Hos. 10 : 10., which forms must be distinguished from futures פֹּל (§ 317). A ו conversive prefixed to this tense shortens the (ֶ) of the second radical into (ֵ), e. g. וַיֵּלֶךְ, וַיֵּלֶךְ Gen. 28 : 10.; and frequently (ַ) in the same situation is thus changed into (ֵ), e. g. וַיִּצַק, וַיִּצָק 1 Kings 22 : 35., וַיִּירַק, וַיִּירֶק Gen. 9 : 24., וַיִּצַר, וַיִּיצֶר Gen. 2 : 19. In one verb we find the original ו restored in this tense, and resting in its homogeneous vowel Shurek, viz. pret. יָכַל, fut. יוּכַל.

§ 350. *Infinitive. Absol.*—Once י is here also rejected, e. g. כֹּל for יָכֹל Job 42 : 2. *Constr.*—And, on the contrary, י is occasionally retained in the construct state, e. g. יְסוֹד Ex. 29 : 12. Hab. 3 : 13.; in two instances likewise when ת is affixed, e. g. יְבֹשֶׁת Gen. 8 : 7., יְכֹלֶת Num. 14 : 16. In the verb יָדַע besides דַּעַת we have דֵּעָה Ex. 2 : 4. Is. 11 : 9. without the initial י, and ה char. fem. for ת (with ה omitted דַּע Job 32 : 6, 10.); so זֵעָה Gen. 3 : 19., לֵדָה 2 Kings 19 : 3. (and also לֶדֶת Gen. 25 : 24, 26., and contracted לַת 1 Sam. 4 : 19.). In those verbs which are at the same time both פ״י and and לא״, the last radical rests in (ַ), e. g. צֵאת for צְאֵת.

§ 351. *Imperative.* The imperative of the verb יָצַק appears both with and without י, e. g. יְצֹק Ezek. 24 : 3., צֹק 2 Kings 4 : 41. After the rejection of י, this mode also takes (ֶ), which on being followed by Makkeph is shortened into (ֵ), e. g. שֵׁב־, לֵךְ־; with ה parag. לְכָה, שְׁבָה, which by rejecting ה becomes לֵךְ Num. 23 : 13. Judg. 19 : 13.; or resting in (ַ), דְּעָה Prov. 24 : 14. The form עְצוּ Is. 8 : 10. Judg. 19 : 30. is instead of יְעוֹצוּ (like עֲמוֹדוּ Nah. 2 : 9.), וֹ on the rejection of י being changed into וּ, for which is written (ֻ) (see § 100. 1. *note*).

§ 352. *Participle.* The word יוֹדַעְתִּי 1 Sam. 21 : 3., which is generally regarded either as preterite Hiph'hil for הוֹדַעְתִּי or as a new

species termed Po'hel, we would prefer to consider as the participle of Kal with the pronoun of the first person affixed, thus *I* (am) *knowing*, *I know*, a construction of very common occurrence in Chaldee and Syriac. Comp. also יוֹלַדְתִּי Gen. 16 : 11., מְשִׁתַּחֲוִיתֶם Ezek. 8 : 16. (see Josh. 22 : 23.).

NIPH'HAL.

§ 353. *Preterite.* In a few instances the restored ו takes its other homogeneous vowel *û*, e. g. נוֹלְדוּ 1 Chron. 3 : 5. 20 : 8.; and also in the participle, where we find נוּגֵי Zeph. 3 : 18., נוּגוֹת Lam. 1 : 4.

§ 354. *Future.* In this tense י appears twice, although ו is restored in the preterite, viz. וַיִּוָּחֵל Gen. 8 : 12., יִוָּרֶה Ex. 19 : 13. It is the opinion of the elder (Joseph) Kimhhi, that the former of these instances belongs to the Hithpa'hel species (ת being assimilated to י); to which the younger (David) objects, that if this were the case, the radical י would receive (ַ), not reflecting that the following letter is a guttural. See Michlol, fol. 32. b. 1., and Shorashim, col. 192. When ו is restored in this tense, the preformative א of the first pers. sing. invariably takes the shorter vowel (ַ) instead of (ָ), in order to express more distinctly the reduplication of the weak letter ו (see § 88. 1.), thus אִוָּשֵׁב.

PI'HEL.

§ 355. *Future.* We meet with some instances in which the radical י gives its vowel to the preformative of the future, and is either retained as an otiant letter, e. g. וַיִּישְׁרֵם 2 Chron. 32 : 30. for וַיְיַשְּׁרֵם; or is rejected, e. g. וַיִּבְּשֵׁהוּ Nah. 1 : 4. for וַיְיַבְּשֵׁהוּ, וַיִּגֶּה Lam. 8 : 33. for וַיְיַגֶּה; and so always in the verb יָדָה, thus וַיְדוּ for יְיַדְּהוּ Joel 4 : 3. Ob. 1 : 11. Nah. 3 : 10. Lam. 3 : 53. Once the original ו is retained, viz. אֲוַשֵּׁר Is. 45 : 2.

HIPH'HIL.

§ 356. *Preterite.* In the following preterites י is retained, and rests in (ַ), viz. הֵיטִיב, הֵילִיל, הֵימִין, הֵימִיר, הֵינִיק, הֵינִיקִי. This is likewise the case in the infinitive, e. g. הֵיטִיב Is. 1 : 17., and also in the imperative, e. g. הֵינִיקִי, הֵילִיכִי Ex. 2 : 9.; in which mode ה occasionally takes the vowel (ַ) notwithstanding the restoration of ו, e. g.

חוּצָא Gen. 8 : 17., הַוְשַׁר Ps. 5 : 9. Occasionally the first radical is rejected altogether, thus הֹלַכְתִּי Hos. 2 : 16. for הוֹלַכְתִּי.

§ 357. *Future.* יִיטֵב for יְהֵיטֵיב, יֵילֵל for יְהֵילֵל, יֵינֵק Deut. 32 : 13., וְתֵינֶק Ex. 2 : 7. (§ 77. 3.); in some verbs ה is retained with this vowel, viz. יְהֵילִילוּ Is. 52 : 5., and occasionally with the original ו, e. g. יְהוֹשִׁיעַ 1 Sam. 17 : 47. Ps. 28 : 7. 45 : 18. 116 : 6. Sometimes the radical י takes the vowel of the rejected ה, e. g. יִינֵיב Job 24 : 21., יִילֵיל Is. 16 : 7., יִידַע Ps. 138 : 6.; and once this י is rejected, viz. תִּנִיקְחוּ Ex. 2 : 9. for תְּהֵינִיקְחוּ. There are a few instances in which the preformative takes its proper vowel (ֵ), the first radical forming with it a diphthong, e. g. אַוְסִירֵם Hos. 7 : 12., יַוְשִׁירוּ Prov. 4 : 25. We occasionally find א in place of the radical י, e. g. תַּאֲמִינוּ Is. 30 : 21. for תַּיְמִינוּ, תֹּאסִפוּן Ex. 5 : 7. for תּוֹסִיפוּן, also תֹּסִפוּן Ex. 9 : 28., and once תּוֹסֶף Prov. 30 : 6. for תּוֹסֵף. On taking ו conversive, the (ֵ) of the apocopated form is further shortened into (ֶ) (§ 211), e. g. וַיּוֹסֶף Is. 7 : 10., וַיֹּסֶף Gen. 8 : 10., וַיּוֹאֶל Ex. 2 : 21., וַתַּיטֶב 2 Kings 9 : 30., וַתֶּינֶק 1 Sam. 1 : 23.; and occasionally without ו conversive in fut. apoc., e. g. תּוֹסֶף Deut. 3 : 26., וְיוֹסֶף Prov. 1 : 5.

HITHPA'HEL.

§ 358. The initial ו of some verbs is restored in this species also, e. g. הִתְוַדָּה, הִתְוַכַּח, הִתְוַדַּע. In the future we have תִּתַּצַּב Ex. 2 : 4. for תִּתְיַצֵּב.

2. *Verbs whose Second Radical is Wav or Yodh.*

Verbs עו (קום).

§ 359. Although the verbs of this class differ considerably in appearance from the paradigm of קָטַל, there is nothing in their formation that is not the necessary result of the peculiarities affecting the letter ו. These peculiarities we will now briefly enumerate, for the purpose of explaining by their means the deviations of these verbs from the usual mode of inflection.

§ 360. The weak letter ו, partaking in its nature more of the character of a vowel than of a consonant, seeks in a manner to resign its consonantal power, and rest in a preceding vowel. This quiescence, however, can take place only in the homogeneous vowel *u* of the same organ, or its modification *o* (§ 91). Hence arise the following rules:

1. When ו would be accompanied by either of its homogeneous vowels *o* or *u*, it surrenders its consonantal power, and quiesces in such vowel, which then serves to enunciate the preceding consonant (§ 93. 1.), e. g. אוֹר for אָוֹר, יָקוֹם for יְקָוֹם, קוּם for קָוַם.

2. *a*. When ו would be accompanied by a heterogeneous vowel, (viz. *a*, *e*, or *i*,) and preceded by a simple syllable, such accompanying vowel is changed into one homogeneous to ו, and into this the vowel of the preceding consonant is merged, e. g. חְקוֹם for חְקָוֹם = חְקֹם. *b*. Or ו is rejected, and either the accompanying vowel is rejected with it, e. g. קָם for קָוַם; or is given to the letter preceding, as for instance in neuter verbs whose second vowel is *e*, in order to distinguish them from those with *a* (§ 93. 2. *b*.), e. g. מֵת for מָוֵת. *c*. When ו with a heterogeneous vowel is preceded by a mixed syllable, it changes such vowel if possible into one homogeneous to itself, and rests in it; consequently the preceding vowel is exchanged for a long one, in order to form a simple syllable, e. g. נָקוֹם for נְקָוֵם: but should the accompanying heterogeneous vowel be followed by a quiescent semi-vowel, which would render the change impracticable, ו is rejected, and the preceding letter takes its vowel (§ 93. 3. *b*.), e. g. חֲקִים for חְקָוִים. *d*. When, as in the intensive species, ו accompanied by a heterogeneous vowel should be reduplicated by Daghesh, to the reception of which this letter on account of its weakness is opposed, the third radical is generally doubled in its stead (§§ 30., 93. 4.), e. g. קוֹמֵם for קְוֵם.

KAL.

§ 361. *Preterite.* Third pers. masc. קָם for קָוַם as above stated, § 360. 2. *b*. In those persons where the third radical takes Sh'wa before an afformative letter or syllable, the preceding (ָ) is shortened by § 16. *b*. into (ַ), e. g. קַמְתָּ, קַמְתְּ, &c.

§ 362. *Infinitive. Absol.*—קוֹם for קָוֹם, (ָ) being lost in the following וֹ (§ 360. 1.). *Constr.*—קוּם: the other homogeneous vowel of ו is here taken, for the sake of contradistinction; although the *o* of the absolute is sometimes retained, e. g. בּוֹא.

§ 363. *Future.* Formed as in other verbs from the infinitive construct, the second radical resting in *u* and occasionally in *o*: and as this serves for a vowel to the first radical, the preformative takes the first long vowel (ָ), in order to form with it a simple syllable, e. g. יָקוּם, יָחוֹשׁ; and sometimes though seldom (ַ), the long cognate vowel of (ָ), e. g. יֵבוֹשׁ. In the sec. and third pers. fem. plur. the

semi-vowel י, preceded by (ְ) which takes the accent, is inserted before the afformative נָה, to avoid the formation of a mixed syllable with a long vowel (viz. *ū* or *ō*) in the middle of a word (see § 185); in consequence of which the vowel of the preformative is rejected, in order that the tone-syllable may not be preceded by more than a single vowel (§ 103. 1.).

§ 364. *Imperative.* Regularly formed from the future throughout, with the exception of the fem. plur., in which an expedient for avoiding a long penultimate mixed syllable is adopted more consonant to the peculiar quickness of expression characteristic of this mode than that employed in the future for the same purpose; i. e. instead of giving a vowel to the last letter of such syllable, its own vowel (וּ) is generally shortened into (ֻ) (§ 101. 3. *b.*), or else ו is rejected: whence we have either קְמֹנָה or קְמֻנָה.

§ 365. *Participles. Act.*—As in the preterite, ו with its heterogeneous vowel is rejected, thus קָם for קָוֵם (see § 93. 2. *b.*); by which means the active participle presents the same form with the preterite. *Pass.*—קוּם for קָוּם.

NIPH'HAL.

§ 366. *Preterite.* Here, according to § 360. 2. *c.*, ו takes its homogeneous vowel *ō*, and rests in it; and as the first radical has thus a vowel of its own, the preformative נ takes a long vowel, which, as in future Kal, is generally *ā*, and sometimes *ē*, e. g. נָקוֹם, נֵעוֹר. In those persons of the verb which receive a syllabic afformative, and where the long vowel of the first radical would consequently form a mixed syllable, thus נָקוֹמְתָּ, the third radical takes the vowel *ō*, by which means the preceding consonant and vowel are enabled to constitute a simple syllable, thus נָקוֹמוֹתָּ: but as the word is now increased in length by a syllable, the first vowel is rejected (§ 103. 1.); and to avoid the concurrence of two Hholems (see § 272), the first ו takes its other homogeneous vowel, Shurek, whence the form נָקוּמוֹתָּ. In the third pers. plur., where the afformative is asyllabic, Hholem is resumed, thus נָקוֹמוּ.

§ 367. *Infinitive.* הִקּוֹם for הִקְוֵם (§ 360. 2. *a.*).

§ 368. *Future.* יָקוֹם, regularly formed from the infinitive. In the sec. and third pers. fem. plur. ו is in general rejected, as is sometimes the case in the imperative Kal, in order to avoid forming a medial mixed syllable: for here the insertion of (ִי) between the root and

afformative, as in the simple species, is impracticable; since the vowel of the preformative, which is necessary to the expression of Daghesh in the first radical, does not admit of rejection (§ 103).

§ 369. *Imperative.* Regularly formed from the future, thus הָקֵם.

§ 370. *Participle.* Like the preterite (see § 171).

HIPH'HIL.

§ 371. *Preterite.* הֵקִים for הֵקְוִים. Here applies the peculiarity detailed § 360. 2. *c.*, viz. that ו accompanied by a heterogeneous vowel, and preceded by a letter with Sh'wa, gives its vowel to that letter, and, not being able to rest in it, is rejected; and, as the first radical has a vowel of its own, the (ֵ) of the preformative is then changed by § 102. 1. *c.* into the long cognate vowel (ֵי). In those persons where the root takes a syllabic afformative, ו is inserted between them as in Niph'hal; for, since in the Hiph'hil of these verbs the first is a simple syllable, the expedient of rejecting the first vowel may be and is adopted, in order to reduce the word to its proper length, the guttural preformative taking compound instead of simple Sh'wa, thus הֲקִימוֹתָ. This is impracticable in the verb קָטַל, where, accordingly, the opposite expedient is resorted to, of rejecting the characteristic vowel (ִי), and supplying its place by the short vowel (ֵ) (§ 185), thus הִקְטַלְתָּ.

§ 372. *Infinitive.* הָקִים for הַקְוִים. As in the preterite, ו being unable to rest in (ָ) is rejected, and the vowel of the preformative is lengthened to form a simple syllable (§ 16. *b.*).

§ 373. *Future.* יָקִים. In the sec. and third pers. fem. plur. (ִי) is changed into (ֵי) (§ 188), instead of the insertion of (ִי) as in Kal, e. g. תָּקַמְנָה.

§ 374. *Imperative.* הָקֵם for הָקִים (§ 188).

§ 375. *Participle.* Formed from the preterite by prefixing מ, thus pret. הֵקִים, part. מֵקִים = מְהֵקִים (§ 189).

HOPH'HAL.

§ 376. הוּקַם for הָקְוַם. Here the radical ו is rejected, and its vowel given to the preceding consonant, by § 93. 3. *b.*; and as this latter can no longer terminate the initial mixed syllable, the vowel of that syllable is changed into its corresponding long one (see § 102. 5. *b.*). This we consider the simplest and most natural account of a form which

grammarians in general, who consider ו as transposed, have found so difficult of explanation.

§ 377. *Infinitive.* Would be like the pret. הוּקַם, but is not in use.

§ 378. *Future.* יוּקַם for יְהוּקַם (§ 193).

§ 379. *Participle.* מוּקָם for מְהוּקָם.

PI'HEL.

§ 380. *Preterite.* The verbs ע״ו form the intensive species by reduplicating the third radical, on account of the weakness of the letter constituting the second (§ 30); for, although the usual mode of doubling the second by means of Daghesh forte is somewhat preferable, it matters little which is adopted, either being adequate to the end proposed (see § 142). Another effect produced by ו on the form of this species, is the changing of the vowel of the first radical into one homogeneous to itself, viz. *ō*, in which it rests (§ 91); the third radical then takes the vowel *ē* usually given to the second, thus קוֹמֵם. Accordingly we perceive, that although the Pi'hel of verbs ע״ו differs somewhat in appearance from that of קָטַל, it is constructed on the same principle, and has precisely the same intensive signification. The above is the form assumed when the third radical is a perfect letter; but if this be also a weak letter, its ground of preference as regards reduplication ceases, and as ו is then comparatively strong, the ordinary mode of formation is adopted, e. g. צִוָּה.

§ 381. *Infin.* קוֹמֵם. *Fut.* יְקוֹמֵם. *Part.* מְקוֹמֵם.

PU'HAL.

§ 382. Here, as in the active voice, the third radical is doubled instead of the second; ו resting in its homogeneous vowel *ō*, and the third radical taking the usual *a* of the second, thus קוֹמַם: and so throughout the species.

HITHPA'HEL.

§ 383. Regularly formed from infinitive Pi'hel by prefixing the syllable הִתְ, thus הִתְקוֹמֵם.

Paradigm of Verbs עָיָ.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
Sing. 3 m.	קָם	נָקוֹם	קוֹמֵם	קוֹמַם	הֵקִים	הוּקַם	הִתְקוֹמֵם
3 f.	קָמָה	נָקוֹמָה	קוֹמְמָה	קוֹמְמָה	הֵקִימָה	הוּקְמָה	הִתְקוֹמְמָה
2 m.	קַמְתָּ	נְקוֹמוֹתָ	קוֹמַמְתָּ	קוֹמַמְתָּ	הֵקִימוֹתָ	הוּקַמְתָּ	הִתְקוֹמַמְתָּ
2 f.	קַמְתְּ	נְקוֹמוֹת	קוֹמַמְתְּ	קוֹמַמְתְּ	הֵקִימוֹת	הוּקַמְתְּ	הִתְקוֹמַמְתְּ
1 c.	קַמְתִּי	נְקוֹמוֹתִי	קוֹמַמְתִּי	קוֹמַמְתִּי	הֵקִימוֹתִי	הוּקַמְתִּי	הִתְקוֹמַמְתִּי
Plur. 3 c.	קָמוּ	נָקוֹמוּ	קוֹמְמוּ	קוֹמְמוּ	הֵקִימוּ	הוּקְמוּ	הִתְקוֹמְמוּ
2 m.	קַמְתֶּם	נְקוֹמוֹתֶם	קוֹמַמְתֶּם	קוֹמַמְתֶּם	הֵקִימוֹתֶם	הוּקַמְתֶּם	הִתְקוֹמַמְתֶּם
2 f.	קַמְתֶּן	נְקוֹמוֹתֶן	קוֹמַמְתֶּן	קוֹמַמְתֶּן	הֵקִימוֹתֶן	הוּקַמְתֶּן	הִתְקוֹמַמְתֶּן
1 c.	קַמְנוּ	נְקוֹמוֹנוּ	קוֹמַמְנוּ	קוֹמַמְנוּ	הֵקִימוֹנוּ	הוּקַמְנוּ	הִתְקוֹמַמְנוּ
INFINITIVE.							
Absol.	קוֹם				הָקֵים		
Constr.	קוּם	הָקוֹם	קוֹמֵם	קוֹמַם	הָקִים	הוּקַם	הִתְקוֹמֵם
FUTURE.							
Sing. 3 m.	יָקוּם	יִקּוֹם	יְקוֹמֵם	יְקוֹמַם	יָקִים	יוּקַם	יִתְקוֹמֵם
3 f.	תָּקוּם	תִּקּוֹם	תְּקוֹמֵם	תְּקוֹמַם	תָּקִים	תּוּקַם	תִּתְקוֹמֵם
2 m.	תָּקוּם	תִּקּוֹם	תְּקוֹמֵם	תְּקוֹמַם	תָּקִים	תּוּקַם	תִּתְקוֹמֵם
2 f.	תָּקוּמִי	תִּקּוֹמִי	תְּקוֹמְמִי	תְּקוֹמְמִי	תָּקִימִי	תּוּקְמִי	תִּתְקוֹמְמִי
1 c.	אָקוּם	אִקּוֹם	אֲקוֹמֵם	אֲקוֹמַם	אָקִים	אוּקַם	אֶתְקוֹמֵם
Plur. 3 m.	יָקוּמוּ	יִקּוֹמוּ	יְקוֹמְמוּ	יְקוֹמְמוּ	יָקִימוּ	יוּקְמוּ	יִתְקוֹמְמוּ
3 f.	תְּקוּמְנָה	תִּקּוֹמְנָה	תְּקוֹמַמְנָה	תְּקוֹמַמְנָה	תָּקֵמְנָה	תּוּקַמְנָה	תִּתְקוֹמַמְנָה
2 m.	תָּקוּמוּ	תִּקּוֹמוּ	תְּקוֹמְמוּ	תְּקוֹמְמוּ	תָּקִימוּ	תּוּקְמוּ	תִּתְקוֹמְמוּ
2 f.	תְּקוּמְנָה	תִּקּוֹמְנָה	תְּקוֹמַמְנָה	תְּקוֹמַמְנָה	תָּקֵמְנָה	תּוּקַמְנָה	תִּתְקוֹמַמְנָה
1 c.	נָקוּם	נִקּוֹם	נְקוֹמֵם	נְקוֹמַם	נָקִים	נוּקַם	נִתְקוֹמֵם
IMPERATIVE.							
Sing. 2 m.	קוּם	הָקוֹם	קוֹמֵם		הָקֵם		הִתְקוֹמֵם
2 f.	קוּמִי	הָקוֹמִי	קוֹמְמִי		הָקִימִי		הִתְקוֹמְמִי
Plur. 2 m.	קוּמוּ	הָקוֹמוּ	קוֹמְמוּ		הָקִימוּ		הִתְקוֹמְמוּ
2 f.	קֹמְנָה	הָקֹמְנָה	קוֹמַמְנָה		הָקֵמְנָה		הִתְקוֹמַמְנָה
PARTICIPLES.							
Active.	קָם		מְקוֹמֵם		מֵקִים		מִתְקוֹמֵם
Passive.	קוּם	נָקוֹם		מְקוֹמָם		מוּקָם	

Remarks on Verbs ע״ו.

KAL.

§ 384. *Preterite.* According to the theory adopted by several modern grammarians for the explanation of the form קָם, the medial ו is changed into א on account of the vowel *a* by which it is accompanied, thus קָאַם for קָוַם; after which this א is rejected,—wherefore is not said,—and its vowel merged into that of the first radical. This explanation would seem to have been suggested by the form which verbs ע״ו assume in Arabic, in which language ع is regularly changed into ا when preceded or accompanied by the vowel *a*; a rule, however, which by no means applies to the Hebrew.* And even should we grant the change of ו into א, no sufficient reason can be given for the rejection of this latter. A simpler and therefore preferable mode of stating the case is, that the ו of קָוַם is rejected together with its accompanying heterogeneous vowel, whence the form קָם. In two instances only, the vowel of ו is taken by the first radical, whose vowel is merely euphonic (§ 113), viz. בַּז Zech. 4 : 10., מַח Is. 44 : 18. Neuter verbs with *ē* and *ō* (§ 133), as לָרֵץ, מָוֵת, בָּוֹשׁ, טָוֹב, regularly retain these characteristic vowels on the rejection of ו, thus לָץ, מַת, בֹּשׁ, טֹב. In those persons which receive a syllabic afformative *ē* is contracted into *ă*, e. g. לַצְתָּ, מַתָּ; and once into *ĭ*, viz. פְּשִׁתֶּם Mal. 3 : 20. Verbs with *ō* retain that vowel throughout, e. g. בּשְׁתָּ. Those whose first or third radical is a guttural seldom suffer an elision of the second; which, were it to take place, would leave but a single efficient letter in the verb, and thus give rise to ambiguity in speaking. In all such verbs therefore the medial ו, which is strong in comparison with the gutturals, retains its consonantal power, and commences a new syllable, e. g. רָוַח, רָוָה, קָוָה, צָוָה, עָוַר, עָוַל, לָוָה, חָוַר, דָּוָה, גָּוַע, אָוָה.

§ 385. *Future.* In the apocopated form of the future, ו is rejected, and Hholem substituted for Shurek, e. g. יָקֹם, יָקוֹם; יָשֹׁב, יָשׁוּב (§ 209. 2.); seldom Kibbuts, e. g. יָקֻם Gen. 27 : 31. With ו conversive, Hholem is further shortened into Kamets Hhatuph, e. g. וַיָּקָם, וַיָּשָׁב (§ 211); and also in a few instances where, although וַ is not prefixed, the accent is brought back to the penultimate, or removed altogether (§§ 60., 70. 1, 2. *a.*), e. g. וַיִּקָּם לוֹ Job 22 : 28., תְּשָׁבֶנָּא 1 Kings

* In one instance א does indeed occur as the medial letter, e. g. וְקָאם Hos. 10 : 14., where it is a mere *mater lectionis* of the preceding (ָ).

17 : 21. But when the first or third radical is a guttural, Hholem is frequently shortened into Pattahh on the reception of ו conversive (see § 84. 1.), e. g. וַיִּסַּר Judg. 4 : 18. 6 : 38., וַיִּנַּח Ex. 10 : 14., וַיִּנַּע Is. 7 : 2.; and also in fut. apoc., e. g. תָּזַר Deut. 2 : 9. In the third pers. masc. plur., whenever the ן of the afformative (§ 162) is retained, as the syllable thus constituted, being both long and mixed, must necessarily take the accent (§ 55. 1.), the first vowel is rejected, that the accent may not be preceded by more than a single syllable (§ 103. 1.), thus יָקוּמוּ, יְקוּמֻן. The anomalous forms תָּבוֹאתָה *it shall come*, Deut. 33 : 16. for תָּבוֹאָה, and וַתָּבֹאתִי *thou hadst come*, 1 Sam. 25 : 34. for וַתָּבוֹא, which grammarians have found it difficult to account for, may be explained as produced by a repetition of the fragmentary personal pronoun, which is both prefixed as in the future, and affixed as in the preterite, for the sake of emphasis : thus the two expressions are equivalent to, *it shall come, it ! thou hadst come, thou !* In the word תְּבֹאָתֻךְ Job 22 : 21., the verb is in the third pers. fem. sing. fut., with ה paragogic, which is regularly hardened before the suffix into ת (§ 477. 1.).

§ 386. *Imperative.* For the sake of greater brevity and force of expression, ו is sometimes shortened into ( ), e. g. קָם Josh. 7 : 10., שֹׁב Ex. 4 : 19.

§ 387. *Participles.* Verbs which have *e* or *o* for the principal vowel of the preterite retain the same in the participle (see § 233), e. g. מֵת Ex. 12 : 30., לֵץ Ps. 1 : 1., עֵר Cant. 5 : 2., גֵּחַ Ps. 22 : 10., רֹב Job 40 : 2. Some, although with ( ) in the singular, receive as neuters ( ) in the plural, e. g. לֵהּ, part. plur. לֵנִים Neh. 13 : 21.

NIPH'HAL.

§ 388. 1. *Preterite.* In the sec. pers. plur. Hholem is sometimes retained (see § 366), e. g. נִפְצוֹתֶם Ezek. 11 : 17. 20 : 34., נִקְטֹתֶם 20 : 43., once נָקְטוּ Ezek. 6 : 9. for נִקְטוּ.

2. *Infinitive.* When the first radical is a guttural, the ( ) of the preformative is lengthened by § 102. 1. *c.* into ( ), e. g. לֵאוֹר Job 33 : 30. In a few instances we meet with ו for וֹ, e. g. הֲהוּשׁ Is. 25 : 10.

3. *Future.* When the first radical is a guttural, the preceding ( ) is lengthened into ( ), e. g. יֵעוֹרְרוּ Joel 4 : 12.

4. *Participle.* Here also we find ו for וֹ, e. g. נְצוּרָה Is. 1 : 8. Ezek. 6 : 12.; and once ( ) is written for ו (§ 100. 1. *note*), viz. נְבֵכִים Ex. 14 : 3.

NIPH'HIL.

§ 389. *Preterite.* In some instances ה retains (ַ) and Daghesh is placed in the first radical, e. g. הִסַּרְתִּ Jer. 38 : 22. When the third radical is a guttural, it causes the first to take (ַ) for (ֶ) on the rejection of ו, e. g. הֵרַע for הֵרִיעַ (§ 85. 3. *a.*), הֲפַר for הֲפִיר. In the third pers. fem. sing. and third pers. plur. the first radical generally has (ָ) as well as the preformative, e. g. הֻפָּרוּ Ps. 119 : 126., הֻרַעְתִּי 1 Sam. 17 : 20., הֻקָּרָה Jer. 6 : 7.; these, however, may be considered as regular forms of verbs עע. Occasionally י is not inserted between the root and a syllabic afformative, e. g. הֻמַלְתִּי Jer. 16 : 13. 22 : 26., הֻנַּפְתָּ Ex. 29 : 24, 26., הֻמַּתָּ Num. 14 : 15.; once הֻמְתָּם 17 : 6., and fem. הֻמְתֶּן Ex. 1 : 16. When י is inserted, ה sometimes takes (ֵ) for (ֶ), e. g. הֻטְיְבוֹתָ 1 Kings 8 : 18. 2 Chron. 6 : 8. (also with (ָ), הֻטְבוֹתִי Ezek. 36 : 11.), הֻקְיְצוֹתִי Ps. 139 : 18.; and once when י is not inserted, e. g. הֻפְיְצֶם Gen. 11 : 9. If the first radical is a guttural, the preformative ה takes (ַ) instead of compound Sh'wa, e. g. הַעִירוֹתִי Deut. 4 : 26. 8 : 19., הַעִירוֹתִי Is. 41 : 25., הַחִילוֹתִי 1 Sam. 22 : 15.; for the first of two concurrent gutturals never takes compound Sh'wa, even when the second has a vowel of its own : the reason of which is, that the letters of this class are too feeble in sound to be heard with sufficient distinctness without an intervening vowel. Sometimes י between the second and third radicals is omitted, when (ֶ) is changed into (ָ), e. g. הֻקְמְנוּ Mic. 5 : 4., הֻשְׁבְתֶּם 1 Sam. 6 : 8., וְהֻבְאתִי Ex. 6 : 8.; this most frequently takes place on the reception of a suffix, e. g. וְהֻשְׁבְתָּם 1 Kings 8 : 34.

§ 390. *Infinitive.* The absolute appears once with י, viz. הָקֵים Jer. 44 : 25.; with ה char. fem. הֲנָפָה Is. 30 : 28. for הֲנִיפָה.

§ 391. *Future.* יָקִים. In the apocopated form, (ִ) is contracted into (ָ), thus יָקָם, so יָרֵם Num. 17 : 2., יָגֵל Ps. 14 : 7.; and sometimes, though seldom, into (ַ), e. g. תָּלַן Job 17 : 2. When connected by Makkeph with the preceding word, (ָ) is shortened into (ָ), e. g. מָד־יָגֵל Ps. 21 : 2.; and likewise on taking ו conversive, e. g. וַיָּקָם 1 Kings 7 : 21., וַיִּטַּל 1 Sam. 20 : 33., וַיִּשַּׁב Gen. 14 : 16., וַיִּפַּץ 11 : 8. (§ 215. 2.). If the first or third radical is a guttural, (ָ) is replaced by (ַ), e. g. וַיַּעַד Zech. 3 : 6., וַיָּנַח Josh. 21 : 44. 2 Chron. 15 : 15., וַיָּסַר Gen. 8 : 13. 30 : 34. Ex. 14 : 25.; although in a few instances (ָ) is taken here also, e. g. וַיִּחַל 1 Sam. 31 : 3. In the third pers. fem. plur. (ִ) is sometimes retained, e. g. תָּקִימְנָה Jer. 44 : 25. In

a small number of instances the (ֶ) of the preformative is retained, and Daghesh inserted in the first radical, e. g. וַיַּנְחֵהוּ Gen. 2 : 15. Ex. 16 : 23, 34., וַיַּלִּינוּ Num. 14 : 36. Ex. 16 : 7., יַלִּיזוּ Prov. 4 : 21.

§ 392. *Imperative.* In the imperative we occasionally have (ֶ) for (ָ), e. g. הָשֵׁב Ezek. 21 : 35. Here also, as in the future, the (ֶ) of the preformative is sometimes retained, and Daghesh consequently inserted in the first radical, e. g. הַנִּיחוּ Ex. 16 : 23., הַנַּח v. 33.

§ 393. *Participle.* Here too we occasionally find (ֶ) under the preformative with a following Daghesh, e. g. מַלִּינִם Ex. 16 : 8.

PI'HEL AND PU'HAL.

§ 394. *Preterite.* The intensity peculiar to these species is sometimes denoted in a manner which gives them the appearance of verbs עֵ"ע, e. g. טַלְטֵל from טוּל, thus מְטַלְטְלָה Is. 22 : 17., עַרְעֵר Jer. 51 : 58. from עוּר, כִּלְכֵּל 1 Kings 8 : 27. from כוּל, יְפַצְפֵּץ Job 16 : 12. from פּוּץ; and occasionally, though seldom, the third radical is doubled, and placed before the first, e. g. עָלַע Job 39 : 30. from לוּעַ. These verbs are rarely inflected like קָטַל, thus קִיְּמוּ Esth. 9 : 31. See Remarks on Verbs עֵ"ע, § 418.

HITHPA'HEL.

§ 395. *Preterite.* As in the perfect verbs (see § 250), the second radical sometimes takes (ֶ) for (ָ), e. g. תִּתְבּוֹנָן Is. 1 : 3.

Verbs עָ"ו (בִּין).

§ 396. There are some verbs עָ"ו which do not agree throughout with the paradigm of קוּם, but occasionally present the appearance of belonging to a root whose medial letter is not ו but י, e. g. third pers. pret. בָּן, first pers. בַּנְתִּי, as if from בִּין, and also בִּינוֹתִי, as though the second radical were י. This ambiguity of form has occasioned much perplexity to grammarians both ancient and modern; some of whom, and among them the celebrated Ewald, maintain that all these verbs are of the class עָ"י, and that those instances in which י occurs belong to the Hiph'hil species, of which the characteristic ה is rejected; viz. that בִּינוֹתִי is for הֲבִינוֹתִי, the imperative בִּן for הָבֵן, &c. Others again assert that י is the original second letter of the root, and

that those cases in which ו appears are anomalous deviations; according to which doctrine, לִין stands for לִין, יָשׂוּם for יָשִׂים, &c. But the deduction of these verbs from a single root either עָו or עָי necessitates the supposition of too many and too important changes both of form and meaning: thus, by the former mode of accounting for the appearance of ו, we are reduced to consider the characteristic preformative of Hiph'hil as rejected without any adequate reason, and to attribute a corresponding causal signification to verbs which certainly do not possess it; while by means of the latter theory, the ו of the Niph'hal and Pi'hel species cannot be accounted for at all, unless terming it an anomaly is to be received as an explanation.

§ 397. These with other considerations have brought us to the conclusion, that the medial weak letters of the verbs termed עָו and עָי do not constitute an essential part of the root: but that this properly consists of two strong immutable consonants, in which the fundamental idea of the verb is contained (see § 115); and that between these a weak letter is inserted, to complete the usual triliteral form. Accordingly the ו of קוּם, although assisting to fill out the word, has no further share in conveying the idea *to stand*, than has the י of the verb בִּין in signifying *to understand*. As this inserted letter does not form an indispensable part of the root, it follows that where ו, the weak letter most frequently adopted for this purpose, extends throughout a verb, as for instance קוּם, it may be rejected at once, if opposed in its nature to the accompanying vowel, e. g. pret. קָם, קָמְתָּ; or its cognate י may be employed with it alternately in different parts of the same verb, e. g. infin. absol. רוֹב, constr. רִיב; or each of them may be used in the same tense and person by modifying the accompanying vowel, thus we have בַּנְתִּי and also בִּינוֹתִי, יָדוֹן and יָדִין. This use of ו extends no further than the Kal species, those verbs in which it appears agreeing in all other respects with the verbs עָו; it will suffice, therefore, to exhibit the simple species alone, leaving the others to be collected from the paradigm of קוּם.

Paradigm of the First or KAL *Species of Verbs* עי .

Preterite.

	SINGULAR.			PLURAL.		
	Masc.	Com.	Fem.	Masc.	Com.	Fem.
3	בָּן		בָּנָה		בָּנוּ	
2	בַּנְתָּ		בַּנְתְּ	בַּנְתֶּם		בַּנְתֶּן
1		בַּנְתִּי			בָּנִינוּ	

OR

3	בִּין		בִּינָה		בִּינוּ	
2	בִּינוֹתָ		בִּינוֹת	בִּינוֹתֶם		בִּינוֹתֶן
1		בִּינוֹתִי			בִּינוֹנוּ	

Infinitive.

בִּין Const. בוֹן Abs.

Future.

3	יָבִין		תָּבִין	יָבִינוּ		תְּבִינָה
2	תָּבִין		תָּבִינִי	תָּבִינוּ		תְּבִינָה
1		אָבִין			נָבִין	

Imperative.

2	בִּין		בִּינִי	בִּינוּ		———

Participle.

	בִּן		———	———		———

Remarks on Verbs עי.

KAL.

§ 398. *Preterite.* Once we meet with third pers. f. sing. לָנָה Zech. 5: 4. for לָנָה. The second person appears occasionally with י, e. g. רַבְתָּ Lam. 3 : 58., and רִיבוֹתָ Job 33 : 13. ; as also the first, e. g. בִּינוֹתִי Dan. 9 : 2. ; and likewise the third pers. plur., e. g. דִּיגוּם Jer. 16 : 16. In the verb אָיַב the י retains its (_), as it is strong in comparison with the first rad. א (see § 384.), e. g. אֲיַבְתִּי Ex. 23 : 22.

§ 399. *Infinitive. Absol.*—In Judg. 11 : 25. Job 40 : 2. we find רוֹב ; but in Job 33 : 19. the K'ri and K'thibh are in direct opposition as to the letter to be employed.

§ 400. *Imperative.* The imperative appears with ה paragogic, e. g. רִיבָה Ps. 35 : 1. 43 : 1.

§ 401. *Future. Apoc.*—Here *i* is changed into *é*, e. g. יָבֵן Jer. 9 : 11. Hos. 14 : 10., יָרֵב 1 Sam. 24 : 16. Hos. 4 : 4., יָשֵׂם Num. 6 : 26. 1 Sam. 2 : 20. ; which on the reception of ו conversive is shortened into (ֶ), (§ 215. 2.), e. g. וַיָּשֶׂם Gen. 2 : 8. 2 Sam. 12 : 31. ; and also on the recession of the accent on account of a following monosyllable (§ 60), e. g. יָרֵב Judg. 6 : 31, 32. These, however, may all be considered as belonging to future Hiph'hil.

3. *Verbs whose Second and Third Radicals are Alike.*

Verbs עֵע (סָבַב).

§ 402. In many of these verbs that rule of the Hebrew language applies, by which on the immediate repetition of a letter in a word the two become contracted into one (§ 77. 1. *a.*). Thus in some parts of the verb סָבַב the second radical coalesces with or becomes merged into the third ; and its accompanying vowel, as the essential one (§ 113), is given to the first, which in a manner takes its place, e. g. pret. סַב for סָבַב, infin. סֹב for סָבֹב.* And whenever this double consonant has a vowel of its own, it is shown to be such by the insertion of Daghesh forte, e. g. third pers. fem. סַבָּה = סַבְבָה. In those per-

* The same principle of euphony produces in English the rejection of one of two similar consonants which concur in the course of inflection, e. g. *read* for *readed, bled* for *bleeded, eagles'* for *eagles's*, &c.

sons (as the sec. masc. sing.) where the third radical is destitute of a vowel, and the root takes a syllabic afformative, the vowel וֹ is inserted before the latter, e. g. סַבּוֹתָ: the reason of which is, that a Sh'wa accompanying a dagheshed letter must necessarily be mobile (§ 19. 2); this if retained would render the augment asyllabic, thus סַבְּתָ read *sab-b'tha*, and thereby connect it too closely with the root, whose final letter must then be pronounced by means of the vowel of the afformative; to prevent which the vowel וֹ is inserted, thus סַבּוֹתָ = סַבְתָ = סָבַבְתָּ. In the preterite this vowel of separation is generally *o*, the first modification of *a*; and in the future, its other modification *e* (ֵ—ֶ), thus תְּסֹבֵבִינָה. The above applies in full only to a certain number of these verbs: some of them follow the paradigm of קָטַל throughout, and others employ alternately both modes of inflection. As those which deviate from the usual form do so to a considerable extent, we have thought it advisable to discuss them more than ordinarily at length.

KAL.

Preterite.

סַב = סָבַב 3 *m.* Here, upon the contraction's taking place, the essential vowel of the second radical is given to the first, whose vowel is merely euphonic (§ 113).

סַבָּה = סָבְבָה 3 *f.* After the contraction, the vowel of the first radical is shortened on account of the following Daghesh forte, inserted as above stated, § 402.

סַבּוֹתָ = סָבַבְתָּ 2 *m.* On the contraction, and the consequent change in the initial vowel (see third pers. masc.), the form becomes סַבְתָ; but as the afformative is thus too closely connected with the root, and the root at the same time rendered too dependent upon the afformative (see above, § 402), a vowel is inserted between them, which in the preterite is *o*, the first modification of *a*, whence סַבּוֹתָ. So סַבּוֹתִי, סַבּוֹתֶם, &c.

סַבּוֹת = סָבַבְתְּ 2 *f.* As after the contraction, בְ being followed by a vowelless letter cannot receive Daghesh forte, וֹ is again introduced for the sake of uniformity.

Infinitive.

סָבוֹב *absol.* Not contracted.

סֹב = סָבוֹב *constr.* As the first radical has here no vowel of its own, the second is more easily elided than in the absolute, and gives its vowel to the first.

Future.

יָסֹב = יִסְבֹּב 3. *m.* Formed from the infin. constr. by prefixing the fragmentary pronouns, which, as the first radical has a vowel of its own, receive a long vowel in order to form an independent simple syllable; this vowel is generally (ָ), as יָסֹב; sometimes (ֵ), as יֵקַל; and occasionally, though seldom (ִ), which latter causes the insertion of a Daghesh in the first radical, as יִשַּׁם (§ 32). And so of the third fem. and sec. masc.

תָּסֹבִּי = תְּסֹבְּבִי = תְּסֹבִּי 2 *f.* As the third radical has a vowel, it can be reduplicated on the rejection of the second by Daghesh forte; to express this, the preceding letter necessarily takes a vowel, which is the same as in the persons preceding. So third pers. plur. יָסֹבּוּ for יְסֹבְּבוּ.

תָּסֹבֶּינָה = תְּסֹבְּבְנָה = תְּסֹבֻּבְנָה 2 & 3 *f. pl.* After the contraction, בְּ would be expressed by the vowel of the afformative, but with this it should not be so closely connected; accordingly, as in the preterite (see סַבּוֹתָ), it receives a vowel of its own, viz. (ֶ). This inserted vowel has the accent, and in order that it may not be preceded by more than one vowel, the preformative ת takes Sh'wa (see § 103. 1.); while the vowel *ō* of the first radical, being followed by Daghesh forte and without the accent, is necessarily shortened into *ŭ* (see § 101. 3. *b.*).

Imperative.

סֹב, &c. Regularly formed from the future.

Participles.

סוֹבֵב *act.* As the vowel of the first radical is characteristic of this part of the verb, no contraction takes place.

סָבוּב *pass.* The same remark applies here.

NIPH'HAL.

Preterite.

נָסַב = נִסְבַּב 3 *m.* After the customary contraction of the two last radicals into one, נ takes the first long vowel (ָ), to form a simple syllable (see § 366).

נָסַבָּה = נָסְבָּה = נִסְבְּבָה 3 *f.* After the contraction, the first radical receives the rejected (ַ) of the second (see קָטְלָה § 160), in order to express the Daghesh forte in the third; and in consequence the preformative נ takes (ָ), to form a simple syllable.

נָסַבּוֹתָ = נָסַבְתָּ = נִסְבַּבְתָּ 2 *m.* (See the same pers. in Kal, סַבּוֹתָ). As וֹ has the accent (§ 53), the first vowel is dropped by § 104. And so of all the other persons of this tense where וֹ is inserted.

Infinitive.

הִסֹּב = הִסָּבֵב *absol.* Here, as in the infin. absol. Kal, *a* becomes lost in *o*, upon the coalescence of the second and third radicals.

הִסַּב = הִסָּבֵב *constr.* After the contraction, the sec. rad. takes (ַ), and sometimes, though seldom, (ֶ), e. g. הֵמַס.

Future.

יִסַּב, &c. Regularly formed from the infinitive construct.

תִּסַּבְנָה = תִּסָּבֵבְנָה 2 & 3 *f. pl.* Here (ֵי) is inserted for the same reason as in Kal: and as both the preceding syllables are mixed, no rejection can take place in the vowels (§ 103).

Imperative.

חַסֵּב. Regularly formed from the future by rejecting ת, and restoring ה (§ 170).

Participle.

מְסֵבּ. Regularly formed from the preterite.

HIPH'HIL.

Preterite.

הִסְבִּיב = חֵסֵב 3 *m.* After the contraction, the *ī* of the preformative ה is lengthened into its cognate *ē*, to form a simple syllable; and the *ī* of the second radical is changed into the same vowel (§ 102. 1. *c.*), in order to distinguish the Hiph. of verbs ע״ע from that of verbs ע״ו (§ 147. 4.).

הִסְבִּיבָה = חֵסֵבָּה 3 *f.* The vowel (ֵ) remains with the accent, to express the following Daghesh forte.

הִסְבַּבְתָּ = הִסַּבְתָּ = חֵסַבְתָּ 2 *m.* Here ו is inserted between the root and afformative, as in Kal and Niph'hal; and as this takes the accent, the (ֵ) of the first radical becomes shortened into (ַ) on account of the following Daghesh; the preformative ה then loses its vowel, and being a guttural receives compound Sh'wa. And so of the remaining persons where ו is inserted.

Infinitive.

הָסֵבּ = הַסְבֵּב. Absol. and constr. the same; in both cases (ֵ) is lengthened into (ֵי) after the contraction (§ 102. 3.).

Future.

יָסֵבּ, &c. Regularly formed from the infinitive.

תְּסֻבֶּינָה = תְּסֻבֶּנָה 2 & 3 *f. pl.* Here (יֶ) is inserted, as in the preceding species; and since it has the accent, the vowel of the preformative is rejected: the (ֻ) of the first radical is shortened into (ֻ), on account of the Daghesh following (§ 101. 2. *b.*).

Imperative.

סֻבָּה, &c. Regularly formed from the future (§ 188).

Participle.

מְסֻבָּב = מְהֻסָּב. Formed from the preterite, as in the verbs עָוַר.

HOPH'HAL.

Preterite.

הוּסַב = הָסְבַּב 3 *m.* Here, after the contraction, the *ŭ* of the char. ה is lengthened into *ū*, to form a simple syllable (§ 102. 5. *b.*).

הוּסַבּוֹתָ = הָסְבַּבְתָּ 2 *m.* In this and the following persons the vowel *ō* is again inserted, and the *ū* of the first syllable retained on account of the accompanying וּ (§ 100. 1.).

Infinitive. הוּסַב like the preterite.

Future. יוּסַב for יְהוּסַב (see § 378).

Participle. מוּסָב for מְהוּסָב.

PI'HEL AND PU'HAL.

§ 403. In forming the intensive species of this class of verbs, the language would seem to have experienced some difficulty. And this is by no means surprising: for if the retention of the two similar consecutive letters of the simple species is contrary to the genius of its orthoëpy, the concurrence of three such must be still more so; yet this would take place, were either the second radical doubled by Daghesh

as in the general paradigm of קָטַל, or the third as in verbs עו. Accordingly, for the formation of these species the three following alternatives presented themselves: either to neglect all considerations of euphony, and double the second radical by Daghesh, as in the verb קָטַל; or give to the first radical a long vowel, to show that the second should be doubled (see § 143. 1.); or else denote the intensity by the reduplication of the first radical, which in the root is single. And we find in effect that of these possible modes of formation, some verbs have made use of one, and some of another, while others again have employed more than one, attaching a different shade of signification to each; the following examples may be given: 1. the second radical doubled, e. g. קִלֵּל Is. 8: 21., pass. קֻלַּל Is. 65: 20. Job 24: 18.; 2. the long vowel וֹ given to the first radical, and the characteristic ultimate vowels (ַ) and (ֵ) retained, e. g. עוֹלֵל Jer. 6: 9., pass. עוֹלַל Lam. 1: 12.; 3. the first radical doubled, with both the appropriate vowels; and the second and third letters transposed, to avoid the double concurrence of two similar consonants, e. g. סִבֵּב for סִסֵּב, so קִלְקֵל Ezek. 21: 26. Eccl. 10: 10., סִכֵּךְ Is. 9: 10. 19: 2.; pass. סֻבַּב for סֻסַּב. And thus we see that the new species Po'hel and Po'hal, Pilpel and Pulpal, which grammarians have laboured to invent, not only possess the usual intensive signification of Pi'hel and Pu'hal, but are likewise constructed on the self-same principle. The different modes, tenses, and persons, are formed by means of the usual prefixes and affixes.

Paradigm of Verbs עַיִן.

	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
PRETERITE.							
Sing. 3 m.	סַב	נָסַב	סוֹבֵב	סוֹבַב	הֵסַב	הוּסַב	הִתְסוֹבֵב
3 f.	סַבָּה	נָסַבָּה	סוֹבְבָה	סוֹבְבָה	הֵסַבָּה	הוּסַבָּה	הִתְסוֹבְבָה
2 m.	סַבּוֹתָ	נָסַבּוֹתָ	סוֹבַבְתָּ	סוֹבַבְתָּ	הֵסַבּוֹתָ	הוּסַבּוֹתָ	הִתְסוֹבַבְתָּ
2 f.	סַבּוֹת	נָסַבּוֹת	סוֹבַבְתְּ	סוֹבַבְתְּ	הֵסַבּוֹת	הוּסַבּוֹת	הִתְסוֹבַבְתְּ
1 c.	סַבּוֹתִי	נָסַבּוֹתִי	סוֹבַבְתִּי	סוֹבַבְתִּי	הֵסַבּוֹתִי	הוּסַבּוֹתִי	הִתְסוֹבַבְתִּי
Plur. 3 c.	סַבּוּ	נָסַבּוּ	סוֹבְבוּ	סוֹבְבוּ	הֵסַבּוּ	הוּסַבּוּ	הִתְסוֹבְבוּ
2 m.	סַבּוֹתֶם	נָסַבּוֹתֶם	סוֹבַבְתֶּם	סוֹבַבְתֶּם	הֵסַבּוֹתֶם	הוּסַבּוֹתֶם	הִתְסוֹבַבְתֶּם
2 f.	סַבּוֹתֶן	נָסַבּוֹתֶן	סוֹבַבְתֶּן	סוֹבַבְתֶּן	הֵסַבּוֹתֶן	הוּסַבּוֹתֶן	הִתְסוֹבַבְתֶּן
1 c.	סַבּוֹנוּ	נָסַבּוֹנוּ	סוֹבַבְנוּ	סוֹבַבְנוּ	הֵסַבּוֹנוּ	הוּסַבּוֹנוּ	הִתְסוֹבַבְנוּ
INFINITIVE.							
Absol.	סָבוֹב	הָסֵב					
Constr.	סֹב	הָסֵב	סוֹבֵב	סוֹבַב	הָסֵב	הוּסַב	הִתְסוֹבֵב
FUTURE.							
Sing. 3 m.	יָסֹב	יָסֵב	יְסוֹבֵב	יְסוֹבַב	יָסֵב	יוּסַב	יִתְסוֹבֵב
3 f.	תָּסֹב	תָּסֵב	תְּסוֹבֵב	תְּסוֹבַב	תָּסֵב	תּוּסַב	תִּתְסוֹבֵב
2 m.	תָּסֹב	תָּסֵב	תְּסוֹבֵב	תְּסוֹבַב	תָּסֵב	תּוּסַב	תִּתְסוֹבֵב
2 f.	תָּסֹבִּי	תִּסַּבִּי	תְּסוֹבְבִי	תְּסוֹבְבִי	תָּסַבִּי	תּוּסַבִּי	תִּתְסוֹבְבִי
1 c.	אָסֹב	אֶסֵּב	אֲסוֹבֵב	אֲסוֹבַב	אָסֵב	אוּסַב	אֶתְסוֹבֵב
Plur. 3 m.	יָסֹבּוּ	יִסַּבּוּ	יְסוֹבְבוּ	יְסוֹבְבוּ	יָסֵבּוּ	יוּסַבּוּ	יִתְסוֹבְבוּ
3 f.	תָּסֻבֶּינָה	תִּסַּבֶּינָה	תְּסוֹבַבְנָה	תְּסוֹבַבְנָה	תָּסֵבֶּינָה	תּוּסַבֶּינָה	תִּתְסוֹבַבְנָה
2 m.	תָּסֹבּוּ	תִּסַּבּוּ	תְּסוֹבְבוּ	תְּסוֹבְבוּ	תָּסֵבּוּ	תּוּסַבּוּ	תִּתְסוֹבְבוּ
2 f.	תָּסֻבֶּינָה	תִּסַּבֶּינָה	תְּסוֹבַבְנָה	תְּסוֹבַבְנָה	תָּסֵבֶּינָה	תּוּסַבֶּינָה	תִּתְסוֹבַבְנָה
1 c.	נָסֹב	נִסַּב	נְסוֹבֵב	נְסוֹבַב	נָסֵב	נוּסַב	נִתְסוֹבֵב
IMPERATIVE.							
Sing. 2 m.	סֹב	הִסַּב	סוֹבֵב		הָסֵב		הִתְסוֹבֵב
2 f.	סֹבִּי	הִסַּבִּי	סוֹבְבִי		הָסַבִּי		הִתְסוֹבְבִי
Plur. 2 m.	סֹבּוּ	הִסַּבּוּ	סוֹבְבוּ		הָסַבּוּ		הִתְסוֹבְבוּ
2 f.	סֻבֶּינָה	הִסַּבֶּינָה	סוֹבַבְנָה		הָסֵבֶּינָה		הִתְסוֹבַבְנָה
PARTICIPLES.							
Active.	סֹבֵב		מְסוֹבֵב		מֵסֵב		מִתְסוֹבֵב
Passive.	סָבוּב	נָסָב		מְסוֹבָב		מוּסָב	

Remarks on Verbs עַ"ע.

KAL.

§ 404. *Preterite.* These verbs are not always contracted, but occasionally present the same form as קָטַל: thus, besides the contracted סַב, we have also סָבַב 1 Sam. 7 : 16.; סַבּוּנִי גַם־סְבָבוּנִי Ps. 118 : 11., both forms in one verse; בָּזַזוּ Deut. 2 : 35., בָּזְזוּ Josh. 11 : 14. Ezek. 39 : 10., אָפְפוּ Ps. 40 : 13. Once when the contraction does occur, an א mobile is inserted as a third radical, in order to preserve the (ָ) of the first, viz. בָּזְאוּ Is. 18 : 2. According to some grammarians, נ is employed for the same purpose in the word תָּמְנוּ Lam. 3 : 22. or תַּמְנוּ Ps. 64 : 7. for תָּמְמוּ, though this is considered by J. Kimhhi as the first pers. plur. from a root עָנַן (see Michlol, fol. 45. col. 2.), as also the word מָעָזְנֶיהָ Is. 23 : 11. for מָעָזֶיהָ. The forms רַמּוּ Job 24 : 24. for רָמְמוּ, רַבּוּ Gen. 49 : 23. for רָבְבוּ, may be regarded as futures for יָרַמּוּ and יָרַבּוּ, with the preformatives omitted; which view is favoured by the context.

§ 405. *Infinitive. Absol.*—The absolute occasionally takes the form of the construct, e. g. סֹב Deut. 2 : 3. It sometimes appears as a feminine noun with final ת, e. g. שַׁמּוֹת Ezek. 36 : 3., חַנּוֹת Ps. 77 : 10. *Constr.*—Once *ŭ* occurs for *ō*, viz. לָבוּר Eccl. 9 : 1. for לָבֹר; and sometimes *a*, e. g. לָרַד Is. 45 : 1. for לָרֹד, כְּשַׁךְ Jer. 5 : 26. for כְּשֹׁךְ; so בְּשַׁגָּם *in their erring*, Gen. 6 : 3. for בְּשֹׁגָם from שָׁגַג, which makes the passage read thus, *My spirit will not judge man always when he errs; he is but flesh, yet his days shall be a hundred and twenty years.* Comp. Ps. 78 : 38, 39.). On the reception of an asyllabic suffix, which causes the insertion of Daghesh in the second radical, *ŏ* is changed into *ŭ* (§ 101. 3. *b.*), e. g. לְהָמֻם Deut. 2 : 15., תְּמֻם *ibid.*

§ 406. *Future.* Grammarians have not yet decided whether to consider the future with Daghesh in the first radical as of the Kal (Daghesh being inserted to preserve the preceding *ĭ*, § 32) or of the Niph'hal species; since this form appears for the most part in neuter verbs, whose signification would admit of their belonging to either, e. g. יִסַּב Gen. 42 : 24. 1 Sam. 15 : 27., וַיִּדַּם Josh. 10 : 13., וַיִּקַּד Gen. 24 : 26. Ex. 12 : 27. 1 Sam. 28 : 14., יִשַּׁם 1 Kings 9 : 8.: these examples may be construed as future Kal, (in which case the Daghesh in the first radical is not a compensation for the reduplication of the second, as is generally supposed, but is inserted to preserve the *ĭ* unchanged, § 33. *et seq.*,) or as future Niph'hal used reflexively. There are, however, some

instances of active verbs with Daghesh in the first radical, and which are certainly not of the Niph'hal species, e. g. אֶקֹּב Num. 23 : 8. Job 5 : 3. Sometimes Daghesh is omitted after the contraction, e. g. וְנָבְזָה 1 Sam. 14 : 36.; and occasionally the vowel of the first radical also, e. g. וְנָבְלָה Gen. 11 : 7. for וְנָבְלָה, so יִזְמוּ v. 6. for יָזֹמּוּ. When ו conversive is prefixed, and the tone in consequence retracted to the penult (§ 215), the ultimate vowel is necessarily shortened, e. g. וַיִּחַם 2 Kings 4 : 34., וַנָּסָב Deut. 2 : 1., וַתָּעָז Judg. 3 : 10. Some verbs have וּ for וֹ, and hence appear like עֹז, e. g. יָרוּץ Prov. 29 : 6., יָרוּץ Is. 42 : 4., יָשׁוּד Ps. 91 : 6.; once (ֻ) with ו conv., viz. וַיָּרֻם Ex. 16 : 20. In some verbs where the first radical has (ַ) in the future, the preformative usually takes (ָ), perhaps to avoid the concurrence of two similar vowels, e. g. וַתִּקַּל Gen. 16 : 4, 5., וָאֵחַל Ezek. 22 : 26.; also without ו conv., e. g. תִּשַּׁם Gen. 47 : 9., יֵרַךְ Deut. 20 : 3. Is. 7 : 4., יַמַּר Is. 24 : 9., יֵחַם Eccl. 4 : 11. Ezek. 24 : 11., יֵחָרוּ Ezek. 24 : 10., תֵּחַתּוּ and תֵּחַתּ Is. 51 : 6, 7. Jer. 23 : 4. In a few instances י as a *mater lectionis* accompanying (ָ) is inserted between the preformative and verb, e. g. אֵירַם Ps. 19 : 14.

§ 407. *Imperative.* Occasionally on taking ה paragogic, Daghesh is inserted in the second radical, and *ō* accordingly shortened into *ŭ* (§ 101. 3. *b.*), for which however *ŭ* is found written, e. g. עוּזָּה Ps. 68 : 29. The imperative sometimes takes *a*, e. g. גַּל Ps. 119 : 22.; also with ה paragogic, e. g. כַּנָּה Ps. 80 : 16.; and once when the second radical is a guttural, which consequently does not receive Daghesh, viz. אָרָה Num. 22 : 6. In some instances, by the insertion of Daghesh in the second radical, Hholem is shortened into its corresponding Kamets Hhatuph (§ 101. 3. *a.*), e. g. גָּזִי Jer. 7. : 29., רָנִי Zech. 2 : 14., רָנּוּ Is. 44 : 23. 49 : 13.

§ 408. *Participle.* Once contracted, and א inserted as a second radical, to retain the vowels, e. g. שֹׂאֵם for שֹׂמֵם, which is generally the case in Syriac, e. g. ܫ̣ܳܐ̣ for ܫ̣ܳܡ̣. Comp. Niph. יִמָּאֵס for יִמָּמֵס.

NIPH'HAL.

§ 409. *Preterite.* Verbs whose first radical is ח either retain (ַ) with the preformative, e. g. נֶחַר Ps. 69 : 4. 102 : 4., נֶחַת Mal. 2 : 5.; or lengthen it into (ָ), e. g. נֶחָם Is. 57 : 5.; as also those with א for the first radical, e. g. נֶאַר Mal. 3 : 9. In a few instances the first radical takes (ַ) for (ָ), e. g. נָמַס Nah. 2 : 11. Ps. 22 : 15., נָקַל

2 Kings 20 : 10. Is. 49 : 6., נָסַבָּה Ezek. 26 : 2.; and sometimes (ָ), in consequence of which Daghesh forte is not inserted in the following letter, e. g. וְנָבְקָה Is. 19 : 3., נָסְבָה Ezek. 41 : 7., נָזְלוּ Judg. 5 : 5. Occasionally וֹ is taken for (ָ), e. g. נָבְזוּ Amos 3 : 11., נָגְזוּ Nah. 1 : 12., נָגְלוּ Is. 34 : 4., וְנָקְשׁוּ Ezek. 6 : 9.; once וְנִחֲלוּ Ezek. 7 : 24. for וְנַחֲלוּ; and once (ֶ) for וֹ, viz. נְשַׁדְנוּ Mic. 2 : 4. In a few instances no vowel is inserted between the root and afformative, e. g. נַחֲלְתָּ Ezek. 22 : 16. for נְחַלּוֹת; נַחֲנְתִּי Jer. 22 : 23. for נְחַנּוֹת (see § 224), נְמַלְּתֶם Gen. 17 : 11. for נְמַלּוֹתֶם.

§ 410. *Infinitive.* In the construct state the vowel of the rejected radical is sometimes given to the first, e. g. הִמַּס Ps. 68 : 3. for הָמַסּ.

§ 411. *Future.* The first radical appears with either *o* or *a* :—with *o*, e. g. יְתֹם Ezek. 47 : 12., וַתֹּתֹם Gen. 47 : 18., once תְּתֹם Ezek. 24 : 11. (as regards the difficulty which has been experienced in deciding whether those futures which have Daghesh in the first radical are to be considered as belonging to the Kal or Niph'hal species, we may remark, that verbs which are used in both generally take *a* not followed by Daghesh with the preformative in future Kal, and *i* in future Niph'hal);—with *a*, e. g. יִמַּס Is. 19 : 1., תִּמַּק Zech. 14 : 12.: also וַיִּתַּמּוּ *there were ended*, Deut. 34 : 8. for וַיִּתַּמּוּ as in Num. 14 : 35.; and יִדַּמּוּ Ex. 15 : 16. Job 29 : 21. Lam. 2 : 10. for יִדֹּמּוּ as in Jer. 48 : 2.; accordingly we are not obliged to consider one form an anomalous future Kal, and the other a future Niph'hal, as Prof. Gesenius in his Lexicon has done, since the signification of these verbs admits of their being construed as belonging to the Niph'hal species, and formed from the infinitive absolute. When the first radical is a guttural the preformative takes (ֲ), e. g. יַחַת Is. 7 : 8. Sometimes א, probably to retain the original vowels, is inserted in the place of the omitted radical, e. g. וַיִּמְאַס Job 7 : 5. for וַיִּמַּס, יִמְאַסּוּ Ps. 58 : 7. for יִמַּסּוּ. Once the preformative א of the first person takes ĭ for ĕ, viz. אִבַּק Mic. 6 : 6. for אֶבַּק.

§ 412. 1. *Imperative.* Here we find the form הִרֹּמוּ Num. 17 : 10.

2. *Participle.* Once נִסְבָּה 2 Chron. 10 : 15. for נָסַבָּה, and נִגְרוֹת Job 20 : 28. for נְגָרוֹת.

HIPH'HIL.

§ 413. *Preterite.* In some instances where the contraction does occur, the first radical takes *a* instead of *e*, especially with the pause-accents, e. g. הֵדַק 2 Kings 23 : 15., הֵקַל Is. 8 : 23., הֵחַז Is. 18 : 5.; this is frequently the case with verbs whose third radical is a guttural,

e. g. וַיִּפַּר Gen. 17 : 14., תִּמַּר Ruth 1:20. Job 27 : 2. We find the first radical with *a* in some persons of verbs which in general regularly take *e*, e. g. וַיִּסַּבּוּ 1 Sam. 5 : 10. for וַיְסַבּוּ ; so וַיִּמַּסּוּ Deut. 1 : 28., וַיִּשַּׁמּוּ Jer. 20 : 25. Ps. 79 : 7., וַיִּחַמּוּ 2 Sam. 20 : 18. When the first radical is a guttural, the char. ה takes (ַ) in those persons where it would otherwise have (ֶ), in order to separate the gutturals, and thereby render them more distinct, e. g. וַיִּחֲלֹתִי Deut. 2 : 31., וַיִּחֲתֹתָ Is. 9 : 3.

§ 414. *Infinitive.* On the reception of an asyllabic suffix, the Daghesh of the second radical is restored, and the (ְ) of the first shortened into (ַ) by § 102. 2. *b.*, e. g. בְּהָלֹ Job 29 : 3. for בַּהֲלֹ (see § 244).

§ 415. 1. *Future.* In some instances *ă* is retained with the preformative, and Daghesh consequently inserted in the first radical, e. g. וַיִּסַּב Ex. 13 : 18., וַיִּסַּבּוּ 1 Sam. 5 : 8. 2 Chron. 29 : 6., תִּמַּר Ex. 23 : 21., יִשַּׁם Jer. 49 : 20., וַיִּתֵּם 2 Kings 22 : 4. Job 22 : 3.; and occasionally when the first radical is the strong guttural ח (§ 85. 2. *b.*), e. g. יַחֲל Num. 30 : 3., אַחֲל Ezek. 39 : 7. Once the preformative takes *ĕ*, viz. תֵּחַל Lev. 21 : 9., which may also be construed as future Niph. 'hal. In all those cases where the preformative with (ַ) is followed by Daghesh in the first radical, the accent on the ultimate retains its place when ו conversive is prefixed (see § 215. 4.); but if the preformative has (ָ), the accent is drawn back one syllable, and (ְ) necessarily shortened into (ַ) (§ 215. 2.), e. g. וַיִּגֶל Gen. 29 : 10., וַיִּדֶק 2 Kings 23 : 6., וַיִּסֶּד Job 38 : 8.: this retraction of the accent and shortening of the final vowel likewise take place before a monosyllable, e. g. יִסֶּד לָךְ Ps. 91 : 4.

2. *Participle.* Occasionally the first radical takes (ַ) for (ְ), e. g. מַסַּב 1 Kings 6 : 29., מַצַּל Ezek. 31 : 3.

HOPH'HAL.

§ 416. 1. *Infinitive.* Occasionally the preformative takes *ŏ*, when the first radical receives Daghesh, e. g. הָשַּׁמָּה Lev. 26 : 34, 35.; in one case this *ŏ* is shifted to the prefixed preposition, thus בָּהָשַּׁמָּה Lev. 26 : 43. for בְּהָשַּׁמָּה.

2. *Future.* In a few instances the first radical has Daghesh after *ŭ* instead of *ŭ*, e. g. יוּסַּב Is. 28 : 27., יוּשַּׁד Hos. 10 : 14., תּוּשַּׁד Is. 33 : 1. Occasionally the preformative takes *ŭ* followed by Daghesh, e. g. יֻכַּת Is. 24 : 12.; in plur. once יֻחֲקוּ Job 19 : 23. for יְחֻקּוּ, on account of the accent.

PI'HEL AND PU'HAL.

§ 417. Some verbs עע form the intensive species like קטל, viz. by doubling the second radical with Daghesh forte, e. g. קִלֵּל, קִלַּל; which of course can occasion no difficulty to the student: but there are others which form the same species by inserting a ו between the first and second radicals, e. g. סוֹבֵב, סִוֵּב; and others again by doubling the first, and then transposing the two medial letters, e. g. סִבְסֵב, סְבִבֵּס; both of which latter modes of formation cause them to present the appearance of verbs עו (see §§ 380, 395). Hence the learner experiences considerable difficulty in ascertaining the root, which it is impossible for him to determine by the forms alone, although the manner of their origin is entirely dissimilar. As an explanation of the striking resemblance, we might almost say identity, in the inflection of verbs עו and עע, not only in the species immediately under consideration, but throughout the whole paradigm, we offer the following remarks.

§ 418. A careful investigation of the phenomena presented by these two classes of verbs has served to convince us that both derive their origin from biliteral roots; viz. that in קם and סב are contained the ideas conveyed by the fuller forms קוּם and סָבַב, and that to express these ideas neither the ו of the former nor the second ב of the latter was needed. At first then the verbs of both classes perfectly resembled each other; but in afterwards giving them the usual triliteral form, they were made to differ in appearance, by the contrary methods taken to accomplish this object: thus, some were extended by the insertion of a medial ו, as קוּם; others by the reduplication of the second radical, as סָבַב; and others by the alternate adoption of both of these forms with the same or nearly the same meaning, e. g. קוּץ = קָצַץ, צוּר = צָרַר, מוּשׁ = מָשַׁשׁ, &c. (see § 115). Again, when in forming the intensive species a further reduplication became requisite, the same expedient was resorted to in the case of verbs עע as that adopted in the first place by verbs עו, viz. the insertion of the weak letter ו between the first and second radicals, thus סוֹבֵב, סִוֵּב. And, on the other hand, verbs עו occasionally assumed the form usually taken by verbs עע (§ 395), e. g. עַרְעַר, כִּלְכֵּל, טִלְטֵל.

§ 419. The same theory suffices to explain the insertion of א and נ, the one a weak letter and the other a liquid, as medial radicals, e. g. מָאַס Job 7:5. for מָסַס, שִׁאֲסִירְךָ Jer. 30:16. for שִׁסְּסִירְךָ, בֶּזְאוּ Is. 18:2. for בֶּזְזוּ, מַמְאִיר Ezek. 28:24. for מַמְרִיר, צֵאֲלִים Job 40:21, 22. for

תָּמְנוּ, צְלָלִים Lam. 3 : 22. for תָּמְמוּ (§ 404); the insertion of א and נ for the purpose of filling out the form, being far more natural and probable than the change of the second radical into those letters, as is usually taught,—a theory unsupported by the general analogy of the language, or by any solid argument whatever.

HITHPA'HEL.

§ 420. This species is always formed by prefixing the characteristic syllable הִתְ to the active voice of the intensive species, e. g. רוֹצֵץ, הִתְרוֹצֵץ; גַּלְגֵּל, הִתְגַּלְגֵּל. Once we find א for ה, viz. אֶשְׁתּוֹלְלוּ Ps. 76 : 6. for הִשְׁתּוֹלְלוּ; and also the perfect form הִתְעַלַּלְתִּי Ex. 10:2. (see § 417). If the second radical is a guttural, which cannot receive Daghesh, a contraction may take place here also, e. g. תִּתְבַּר 2 Sam. 22:27. for תִּתְבָּרַר, where the second ת takes the vowel of ב after the contraction, and consequently receives Daghesh forte. The word תִּתַּפָּל is asserted by Gesenius, for the purpose of making the verse in which it appears (2 Sam. 22 : 27.) correspond throughout to Ps. 18 : 27., to be an anomalous transposition of the second radical for תִּתְפַּתָּל from פָּתַל. A simpler mode of explanation would be to consider this word as belonging to the Hithpa'hel of פָּלַל, with its proper signification as the reflexive of Pi'hel (§ 153. 1.), by which the analogy of the verbs עִ"ע is preserved; the sense would then be as follows: *To the pure thou showest thyself pure, but to the wicked thou showest thyself a judge.*

4. *Verbs whose Third Radical is Aleph or He.*

Verbs לֹא (מָצָא).

§ 421. When the third radical letter is א, the deviations from the usual mode of inflection caused by the nature of this letter are but few in number, and as follows:

1. This weakest even among the weak letters (§ 87) can in no case terminate a mixed syllable; hence a preceding short vowel is regularly exchanged for its corresponding long one, and in this א rests, e. g. מָצָא for מָצַא, נִמְצָא for נִמְצַא, הִמְצָא for הִמְצַא.

2. *a.* When א final is preceded by a long vowel, no change in the latter takes place; for the extreme weakness of the sound of this guttural allows it to rest in any vowel whatever: thus we have מָצְאוּ

מֹצֵא, מָצוֹא, הִמְצִיא. *b.* And this obtains not only at the end of a word but also in the middle, e. g. מָצָאתָ; in the latter case, however, it prefers to rest in the vowel *e*, which it does in all the derivative forms of verbs לֹא, although the primitive retains its characteristic *a*. This peculiarity does not arise from the nature of the letter א, which may quiesce in any vowel; but as *e* is the first modification of *a*, it is preferred as the vowel of the derivative species, e. g. נִמְצֵאתָ, מְצֵאתָ, הִמְצֵאתָ, &c. So too in the secondary tense of Kal, viz. the future, א is preceded by *a* at the end of the word, but in the middle by *e*, e. g. third pers. masc. sing. יִמְצָא, third pers. fem. plur. תִּמְצֶאנָה.

3. Both the second and third persons of the fem. plur. take the short vowel (ְ) through all the species, probably as a compensation for the addition of the long syllable נָה to the end of the word.

4. A letter may be affixed to the root without a vowel of its own after א quiescent, which, on account of its weakness, presents no obstacle to the passing over of the preceding vowel to form a mixed syllable with a following consonant, e. g. part. מֹצֵאת, מֹצֵאת; infin. מְלֹאת, מָלֵא.

Paradigm of Verbs לֹא.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
Sing. 3 m.	מָצָא	נִמְצָא	מִצֵּא	מֻצָּא	הִמְצִיא	הָמְצָא	הִתְמַצֵּא
3 f.	מָצְאָה	נִמְצְאָה	מִצְּאָה	מֻצְּאָה	הִמְצִיאָה	הָמְצְאָה	הִתְמַצְּאָה
2 m.	מָצָאתָ	נִמְצֵאתָ	מִצֵּאתָ	מֻצֵּאתָ	הִמְצֵאתָ	הָמְצֵאתָ	הִתְמַצֵּאתָ
2 f.	מָצָאת	נִמְצֵאת	מִצֵּאת	מֻצֵּאת	הִמְצֵאת	הָמְצֵאת	הִתְמַצֵּאת
1 c.	מָצָאתִי	נִמְצֵאתִי	מִצֵּאתִי	מֻצֵּאתִי	הִמְצֵאתִי	הָמְצֵאתִי	הִתְמַצֵּאתִי
Plur. 3 c.	מָצְאוּ	נִמְצְאוּ	מִצְּאוּ	מֻצְּאוּ	הִמְצִיאוּ	הָמְצְאוּ	הִתְמַצְּאוּ
2 m.	מְצָאתֶם	נִמְצֵאתֶם	מִצֵּאתֶם	מֻצֵּאתֶם	הִמְצֵאתֶם	הָמְצֵאתֶם	הִתְמַצֵּאתֶם
2 f.	מְצָאתֶן	נִמְצֵאתֶן	מִצֵּאתֶן	מֻצֵּאתֶן	הִמְצֵאתֶן	הָמְצֵאתֶן	הִתְמַצֵּאתֶן
1 c.	מָצָאנוּ	נִמְצֵאנוּ	מִצֵּאנוּ	מֻצֵּאנוּ	הִמְצֵאנוּ	הָמְצֵאנוּ	הִתְמַצֵּאנוּ
INFINITIVE.							
Absol.	מָצוֹא		מַצֹּא		הַמְצֵא		
Constr.	מְצֹא	הִמָּצֵא	מַצֵּא	מֻצָּא	הַמְצִיא	הָמְצָא	הִתְמַצֵּא
FUTURE.							
Sing. 3 m.	יִמְצָא	יִמָּצֵא	יְמַצֵּא	יְמֻצָּא	יַמְצִיא	יָמְצָא	יִתְמַצֵּא
3 f.	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תְּמֻצָּא	תַּמְצִיא	תָּמְצָא	תִּתְמַצֵּא
2 m.	תִּמְצָא	תִּמָּצֵא	תְּמַצֵּא	תְּמֻצָּא	תַּמְצִיא	תָּמְצָא	תִּתְמַצֵּא
2 f.	תִּמְצְאִי	תִּמָּצְאִי	תְּמַצְּאִי	תְּמֻצְּאִי	תַּמְצִיאִי	תָּמְצְאִי	תִּתְמַצְּאִי
1 c.	אֶמְצָא	אִמָּצֵא	אְמַצֵּא	אְמֻצָּא	אַמְצִיא	אָמְצָא	אֶתְמַצֵּא
Plur. 3 m.	יִמְצְאוּ	יִמָּצְאוּ	יְמַצְּאוּ	יְמֻצְּאוּ	יַמְצִיאוּ	יָמְצְאוּ	יִתְמַצְּאוּ
3 f.	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תְּמֻצֶּאנָה	תַּמְצֶאנָה	תָּמְצֶאנָה	תִּתְמַצֶּאנָה
2 m.	תִּמְצְאוּ	תִּמָּצְאוּ	תְּמַצְּאוּ	תְּמֻצְּאוּ	תַּמְצִיאוּ	תָּמְצְאוּ	תִּתְמַצְּאוּ
2 f.	תִּמְצֶאנָה	תִּמָּצֶאנָה	תְּמַצֶּאנָה	תְּמֻצֶּאנָה	תַּמְצֶאנָה	תָּמְצֶאנָה	תִּתְמַצֶּאנָה
1 c.	נִמְצָא	נִמָּצֵא	נְמַצֵּא	נְמֻצָּא	נַמְצִיא	נָמְצָא	נִתְמַצֵּא
IMPERATIVE.							
Sing. 2 m.	מְצָא	הִמָּצֵא	מַצֵּא		הַמְצֵא		הִתְמַצֵּא
2 f.	מִצְאִי	הִמָּצְאִי	מַצְּאִי		הַמְצִיאִי		הִתְמַצְּאִי
Plur. 2 m.	מִצְאוּ	הִמָּצְאוּ	מַצְּאוּ		הַמְצִיאוּ		הִתְמַצְּאוּ
2 f.	מְצָאנָה	הִמָּצֶאנָה	מַצֶּאנָה		הַמְצֶאנָה		הִתְמַצֶּאנָה
PARTICIPLES.							
Active.	מֹצֵא		מְמַצֵּא		מַמְצִיא		מִתְמַצֵּא
Passive.	מָצוּא	נִמְצָא		מְמֻצָּא		מָמְצָא	

Remarks on Verbs לא.

KAL.

§ 422. *Preterite.* Some of these verbs have (ֶ) for the second vowel, and retain it throughout, e. g. מָלֵא, מָלְאָה ; יָרֵא, יָרְאָה. In the third pers. fem. sing., where on the addition of the characteristic ה we have two weak letters in juxtaposition without distinctly hearing the sound of more than one, the hardened form of the augment, viz. ת (§ 73. 2. *d.*), is frequently employed, e. g. קָרְאַת Deut. 31 : 29. Is. 7 : 14., חָטְאַת Ex. 5 : 16. In a few instances the second radical takes (ַ) as in verbs לה (see § 439. 1.), e. g. כָּלְאוּ Ps. 119 : 101., רָצְאוּ Ezek. 43 : 27. The radical א is sometimes omitted, e. g. מָצְתִי Num. 11 : 11., יָצְתִי Job 1 : 21., מָלְתִי 32 : 18., צָמְתוּ Ruth 2 : 9., כָּלוּ 1 Sam. 6 : 10., מָלוּ Ezek. 28 : 16., נָשׂוּ 39 : 26.

§ 423. *Infinitive.* The construct is sometimes formed by adding ת as a feminine termination, e. g. מָלֹאת Lev. 8 : 33. 12 : 4. Job. 20 : 22. Esth. 1 : 5., קָרֹאת Judg. 8 : 1., שָׂנֹאת Prov. 8 : 13.; occasionally with (ַ) under the second radical, e. g. קָרַאת, employed as a particle with the preposition לְ, which then takes the vowel (ֶ), thus לִקְרַאת *to meet, in occursum*, for לְקָרַאת (see §§ 89. 2., 104. 1. *a.*). Sometimes the first radical takes (ֶ), giving the infinitive the appearance of the construct of a feminine noun ending in ה, e. g. שְׂנֵאת Deut. 1 : 27. Here also א is occasionally omitted, e. g. חֲטוֹ Gen. 20 : 6. for אֶת חֲטוֹא, שֵׁת Job 41 : 17. for שֵׂאת.

§ 424. *Future.* All verbs לא have *a* for the principal vowel of the future like יִשְׁכַּב, with the sole distinction that (ָ) is taken instead of (ַ), on account of the following א (§ 421. 1.), e. g. יִמְצָא for יִמְצַא, &c. Occasionally, though rarely, the second radical takes (ֶ) as in verbs לה, viz. וַיֶּחֱלָא 2 Chron. 16 : 12.; and once we have יִכְלֶה Gen. 23 : 6. for יִכְלָא (§ 90 : 3.). Once (ֶי) appears in the sec. pers. fem. plur., viz. תִּשְׁאֶרְנָה Ezek. 23 : 49. Occasionally א is omitted, e. g. תִּשְׁנָה Jer. 9 : 17. Ruth 1 : 14.

§ 425. *Imperative.* In the word יְרָאוּ 1 Sam. 12 : 24. Ps. 34 : 10., י does not receive a vowel, and is retained in the orthography solely for the purpose of distinguishing the imperative of יָרָא from that of רָאָה. Once we have רְפֶה Ps. 60 : 4. for רְפָא.

§ 426. *Participle.* In some instances א, instead of quiescing in the second vowel, takes it for its own, e. g. מְצֹאת Cant. 8 : 10., נִמְצֹאת

1 Kings 10 : 22.; once א is omitted, viz. יוֹצֵת Deut. 28 : 57. And on the contrary, א is sometimes quiescent in the plural, e. g. חִטִּאים 1 Sam. 14 : 33. for חִטְּאִים ; so בּוֹדָאִם Neh. 6 : 8. for בּוֹדְאָם. Occasionally the second radical takes (ֶ), as in verbs לה, e. g. מוֹצֵא Eccl. 7 : 26., חוֹטֵא 9 : 18. Is. 65 : 20.

NIPH'HAL.

§ 427. *Preterite.* In the third pers. masc. sing. Niph. of חָבָא, the first radical of which is a guttural, the preformative takes (ֶ), e. g. נֶחְבָּא ; and in the other persons (ַ), e. g. נַחְבְּאָה, נַחְבְּאָתְ, &c. Here also we find ה for א, e. g. נֶחְבָּה Jer. 43 : 10. for נֶחְבָּא ; and in the following instance א is omitted, e. g. נִטְמֵתֶם Lev. 11 : 43. for נִטְמֵאתֶם. Sometimes ת is taken as the characteristic afformative of the third pers. fem. sing. for ה, as in Kal (§ 422), e. g. נִפְלֵאת Ps. 118 : 23., and with (ֶ) under the second radical נִפְלֶאת Deut. 30 : 11.; in one instance both letters are employed, viz. נִפְלַאֲתָה 2 Sam. 1 : 26.

§ 428. *Infinitive.* With ת added, הֵנָּבְאוֹת Zech. 13 : 4.

§ 429. *Participle.* The second radical, which generally retains the vowel *a* in the plural, as נִמְצָאִים, in some instances takes Sh'wa, e. g. נִמְצְאִים Esth. 1:5. 4:16., נֶחְבְּאִים Josh. 10 : 17., נִטְמְאִים Ezek. 20 : 30.

PI'HEL.

§ 430. *Preterite.* In this species we find מִלְּא Jer. 51 : 34. for מִלֵּא, דִּכְּא Ps. 143 : 3. for דִּכֵּא. Occasionally in those persons which receive a syllabic afformative, א rests in (ַ) instead of (ֶ), e. g. רִפְאַתְ 2 Kings 2 : 21.

§ 431. *Infinitive.* Sometimes ת is added as in Kal, e. g. מַלֹּאת Ex. 31 : 5. 2 Chron. 36 : 21.

§ 432. *Future.* Once א rests in (ֶ) as in verbs לה, viz. יְגַמֶּא Job 39 : 24.; and in the following instance it is replaced by ה, thus יְמַלֶּה Job 8 : 21. for יְמַלֵּא.

HIPH'HIL.

§ 433. *Preterite.* Sometimes א is omitted, e. g. הֶחֱטִי 2 Kings 13 : 6. for הֶחֱטִיא, so הִמְצִיתֹךָ 2 Sam. 3 : 8. In the third pers. fem. sing. we find הָחְבְּאָתָה Josh. 6 : 17. for הָחְבְּאָה (see § 427).

§ 434. *Infinitive.* The same omission occurs in the infinitive, e. g. הַחְטִי Jer. 32 : 35. for הַחְטִיא.

§ 435. *Future.* And in this tense likewise, e. g. יַשֵּׁי Ps. 55 : 16. for יַשִּׁיא.

HOPH'HAL.

§ 436. *Preterite.* Third pers. fem. sing. הָבְאַת Gen. 38 : 11. for הָבִאָה, as in Kal.

Verbs לה (גָּלָה).

§ 437. Those verbs whose third radical is ה deviate in their mode of inflection from the paradigm of קָטַל, not only in changing the vowel of the second radical like the verbs לא, but also in changing or altogether rejecting the last letter of the root. These peculiarities of formation are all to be ascribed to and illustrated by those of the weak letter ה, in like manner as the apparent anomalies of the verbs לא are explained by a knowledge of the nature and powers of א. We will here briefly repeat the peculiarities of ה, in order to deduce from them the mode of formation.

§ 438. 1. The second guttural ה (§ 6) has a stronger sound than the first א, and forms one of the connecting links between this latter and the palatals (see § 73. 2. *c. d.*) : consequently it is not like א a mere quiescent, scarcely exerting any influence on the vowel in which it rests, but prefers to be preceded by either the guttural vowel *a* or the palatal *e* (§ 85. 4. *b.*); except in those cases where some other vowel is characteristic of the species, &c., and is therefore retained.

2. As ה is a weak letter, and consequently incapable of ending a mixed syllable, it always has the effect of lengthening a preceding (ַ) into (ָ), e. g. גָּלָה for גָּלַה, נִגְלָה for נִגְלַה : at the same time its strength of aspiration causes it to rest in (ֶ),—which is long in comparison with (ַ), § 102. 2. *a.*,—rather than in the longer (ָ), e. g. יִגְלֶה for יִגְלֵה, יִגְלֶה for יִגְלַה, &c. ; except where the ultimate bears a strong emphasis, as in the imperative גְּלֵה.

3. The tenses of perfect verbs are distinguished in part by means of their principal vowels, the preterite taking *a*, and the future its modification *o;* so also in verbs לה, where the nature of the last radical requires that the vowel preceding it should be either *a* or *e* (§ 85. 4. *b.*),

the second radical takes (ָ) in the preterite, and (ֶ) in the future. As *o* is the characteristic vowel of the infinitive, it is retained.

§ 439. 1. The above are the peculiarities affecting this letter at the end of the word, where it is almost entirely quiescent. But in any other situation—as when the root takes a syllabic affix, where if ה were retained, it would of necessity be pronounced in passing over to the following syllable with its full aspirate sound—it cannot be preceded by a long vowel; for this would cause the formation of a long mixed syllable in the middle of a word, contrary to the rules of Hebrew orthoëpy (§ 185). As ה, on the other hand, has not sufficient strength of sound to end a mixed syllable when preceded by a short vowel, it is usually changed into י, which, being the weakest of the palatals (§ 6), is the most nearly related to ה (§ 438. 1.); and this י causes the preceding vowel to be changed into one in which it can rest, viz. *i* in Kal, and in the secondary species *e*, e. g. גָּלִיתָ for גָּלַהְתָּ, נִגְלִיתָ for נִגְלַהְתָּ.*

2. When ה has a vowel of its own, and is preceded by Sh'wa, it is usually rejected and its vowel given to the preceding letter (§ 77. 3.), e. g. גָּלוּ for גָּלָהוּ, יִגְלוּ for יִגְלֶהוּ. In the third pers. fem. sing. pret., where, upon the addition of the feminine characteristic ה to the root, two of these letters would concur, the first is hardened into its cognate ת, e. g. גָּלְתָה for גָּלָהָה (§ 73. 2. *d.*). In the part. pass. ה is changed into י, which forms a diphthong with the preceding Shurek, e. g. גָּלוּי for גָּלוּה; since ה in no case terminates a syllable containing a semi-vowel.

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* The substitution of י for ה, and a single instance where ו is found in the same situation, viz. שַׂלְוָתִי Job 3 : 26., as also a knowledge of the fact, that the ultimate radical of many verbs which is ה in Hebrew is in Arabic י, have led some late writers to conclude that all Hebrew לה verbs were originally either לי or לו. This י or ו they suppose to have been first changed into ה on account of the preceding (ַ), which was then lengthened into (ָ), thus גָּלַי = גָּלָה; and to have been restored wherever in the course of inflection it occurs in the middle of a word.

Paradigm of Verbs לה.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
Sing. 3 m.	גָּלָה	נִגְלָה	גִּלָּה	גֻּלָּה	הִגְלָה	הָגְלָה	הִתְגַּלָּה
3 f.	גָּלְתָה	נִגְלְתָה	גִּלְּתָה	גֻּלְּתָה	הִגְלְתָה	הָגְלְתָה	הִתְגַּלְּתָה
2 m.	גָּלִיתָ	נִגְלֵיתָ	גִּלֵּיתָ	גֻּלֵּיתָ	הִגְלֵיתָ	הָגְלֵיתָ	הִתְגַּלֵּיתָ
2 f.	גָּלִית	נִגְלֵית	גִּלֵּית	גֻּלֵּית	הִגְלֵית	הָגְלֵית	הִתְגַּלֵּית
1 c.	גָּלִיתִי	נִגְלֵיתִי	גִּלֵּיתִי	גֻּלֵּיתִי	הִגְלֵיתִי	הָגְלֵיתִי	הִתְגַּלֵּיתִי
Plur. 3 c.	גָּלוּ	נִגְלוּ	גִּלּוּ	גֻּלּוּ	הִגְלוּ	הָגְלוּ	הִתְגַּלּוּ
2 m.	גְּלִיתֶם	נִגְלֵיתֶם	גִּלֵּיתֶם	גֻּלֵּיתֶם	הִגְלֵיתֶם	הָגְלֵיתֶם	הִתְגַּלֵּיתֶם
2 f.	גְּלִיתֶן	נִגְלֵיתֶן	גִּלֵּיתֶן	גֻּלֵּיתֶן	הִגְלֵיתֶן	הָגְלֵיתֶן	הִתְגַּלֵּיתֶן
1 c.	גָּלִינוּ	נִגְלֵינוּ	גִּלֵּינוּ	גֻּלֵּינוּ	הִגְלֵינוּ	הָגְלֵינוּ	הִתְגַּלֵּינוּ
INFINITIVE.							
Absol.	גָּלֹה	נִגְלֹה	גַּלֵּה	גֻּלֵּה	הַגְלֵה	הָגְלֵה	הִתְגַּלֵּה
Constr.	גְּלוֹת	הִגָּלוֹת	גַּלּוֹת	גֻּלּוֹת	הַגְלוֹת	הָגְלוֹת	הִתְגַּלּוֹת
FUTURE.							
Sing. 3 m.	יִגְלֶה	יִגָּלֶה	יְגַלֶּה	יְגֻלֶּה	יַגְלֶה	יָגְלֶה	יִתְגַּלֶּה
3 f.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
2 m.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה	תְּגֻלֶּה	תַּגְלֶה	תָּגְלֶה	תִּתְגַּלֶּה
2 f.	תִּגְלִי	תִּגָּלִי	תְּגַלִּי	תְּגֻלִּי	תַּגְלִי	תָּגְלִי	תִּתְגַּלִּי
1 c.	אֶגְלֶה	אִגָּלֶה	אֲגַלֶּה	אֲגֻלֶּה	אַגְלֶה	אָגְלֶה	אֶתְגַּלֶּה
Plur. 3 m.	יִגְלוּ	יִגָּלוּ	יְגַלּוּ	יְגֻלּוּ	יַגְלוּ	יָגְלוּ	יִתְגַּלּוּ
3 f.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
2 m.	תִּגְלוּ	תִּגָּלוּ	תְּגַלּוּ	תְּגֻלּוּ	תַּגְלוּ	תָּגְלוּ	תִּתְגַּלּוּ
2 f.	תִּגְלֶינָה	תִּגָּלֶינָה	תְּגַלֶּינָה	תְּגֻלֶּינָה	תַּגְלֶינָה	תָּגְלֶינָה	תִּתְגַּלֶּינָה
1 c.	נִגְלֶה	נִגָּלֶה	נְגַלֶּה	נְגֻלֶּה	נַגְלֶה	נָגְלֶה	נִתְגַּלֶּה
IMPERATIVE.							
Sing. 2 m.	גְּלֵה	הִגָּלֵה	גַּלֵּה		הַגְלֵה		הִתְגַּלֵּה
2 f.	גְּלִי	הִגָּלִי	גַּלִּי		הַגְלִי		הִתְגַּלִּי
Plur. 2 m.	גְּלוּ	הִגָּלוּ	גַּלּוּ		הַגְלוּ		הִתְגַּלּוּ
2 f.	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה		הַגְלֶינָה		הִתְגַּלֶּינָה
PARTICIPLES.							
Active.	גֹּלֶה		מְגַלֶּה		מַגְלֶה		מִתְגַּלֶּה
Passive.		נִגְלֶה		מְגֻלֶּה		מָגְלֶה	

Remarks on Verbs לה.

KAL.

§ 440. *Preterite.* In the third pers. fem. sing. we occasionally find ת, the hard form of the feminine characteristic, affixed; the third radical being rejected, and its vowel given to the second (see § 77. 3.), e. g. עָשְׂתָה Lev. 25: 21. for עָשְׂתָה; and once in the same person ה rad. is changed into י, as in those persons of which the afformatives are syllabic, viz. חָסְיָה Ps. 57: 2. Once ה is changed into ו mobile, viz. שָׂלְוָתִי Job 3: 26. Sometimes י for ה is rejected when the second radical is י, e. g. וָהָיִתָ 2 Sam. 10: 11. 15: 33. In the third pers. plur. also we find ה changed into י, e. g. חָסְיוּ Deut. 32: 37., נָטְיוּ Ps. 73: 2. in K'ri.

§ 441. *Infinitive. Absol.*—Sometimes ה is omitted, e. g. בָּכוֹ Is. 30: 19. Jer. 22: 10. 50: 4. Lam. 1: 2. for בָּכוֹה, as a final vowelless ה is never immediately preceded by a quiescent semi-vowel (§ 439. 2.); so also רָאוֹ Gen. 26: 28. Is. 6: 9., הָרוֹ 59: 4., מָרוֹ Lam. 1: 20., שָׁחוֹ Is. 22: 13. In some instances the ה of the absolute is hardened into ת, e. g. שָׂחוֹת Is. 22: 13., רָאוֹת 42: 20. *Constr.*—In the infinitive construct of all the species ה is regularly hardened into ת; occasionally however, though but seldom, ה is retained, e. g. רְאֹה Gen. 48: 11., קְנֹה Prov. 16: 16., עֲשֹׂה 21: 3. Ps. 101: 3.

§ 442. *Future.* Sometimes in the third pers. fem. sing. ה is changed into י, which rests in (ִ), e. g. וַתִּזְנִי Jer. 3: 6. for וַתִּזְנֶה; and also in the sec. pers. masc., e. g. תֶּחֱמִדִי 18: 23. for תֶּחֱמְדֶה. Occasionally ה rests in (ֶ), as in the preterite, e. g. תִּכְלֶה 1 Kings 17: 14. for תִּכְלֶה, אֶשְׁעֶה Ps. 119: 117. for אֶשְׁעֶה. On the reception of ו conversive, the vowel of the second radical is drawn back to the first, and ה in consequence rejected (§ 217. 1.), e. g. fut. יִפְנֶה, with ו conv. וַיִּפֶן Ex. 2: 12. 7: 23.; sometimes, especially in the first and second persons the (ַ) of the preformative is lengthened into (ָ), e. g. וַתֵּרֶא Gen. 3: 6., וָאֵפֶן Deut. 9: 15., וַנֵּפֶן 2: 9. The same takes place in the future apocopate without ו conversive, e. g. יִרְבּ Gen. 1: 22., יִגְלְ Job 20: 28. 36: 15., יִכְלְ 33: 21., תֵּפֶן Deut. 9: 27. If the first or second radical is a guttural, the preformative takes (ַ) or (ָ), and the first radical (ַ), e. g. וַיִּחַן Ex. 19: 2., וַיִּחַר Num. 16: 15.; וַיִּשַׁע Gen. 4: 4., וַתַּחַת 21: 14., וַתֵּחַל 47: 13., וַתֵּכַהּ Job 17: 7. If the first radical is ח, the preformative also sometimes takes (ָ), e. g. וַיַּחַזְ Gen. 22: 8., וָאֶחֱזֶה Mic. 4: 11.; more frequently if ה or ר, e. g. וַיַּרְא

Gen. 1 : 4., וַתַּדַּר 4 : 1. ; and if ע, always, e. g. וַיַּעַשׂ Gen. 1 : 7., וַיַּעַל 17 : 22., וַיַּעַן Job 3 : 2. When the first radical is a guttural, and ו conversive is not prefixed, the preformative takes either (ַ) or (ָ) e. g. תַּחֲזֶה Ps. 27 : 3., תֶּחֱזֶה Ex. 18 : 21., וְיֶחֱרַב Job 10 : 17. When the ן of the third pers. plur. is retained, ה instead of being rejected is changed into י, e. g. יְחַמְּיוּן Is. 17 : 12., יְחַזְּיוּן 26 : 11., יְחַסְּרוּן Ps. 36 : 8., יִשְׂתַּיְּוּן 78 : 44., יְרַבְּיֶן Deut. 8 : 13., יְרַוְיֻן Ps. 36 : 9 ; also in the singular with ה paragogic, e. g. אֲחַמְּיָה Ps. 77 : 4. In some verbs, on the reception of ו conversive the first radical remains without a vowel, e. g. וַיִּשְׁבְּ Jer. 41 : 10., וַיִּפְתְּ Job 31 : 27. ; also with (ַ) under the preformative, e. g. וַיִּשְׁתְּ Gen. 9 : 21., וַיִּבְךְ 27 : 38. 2 Sam. 3 : 32. (in Ex. 18 : 9. we find וַיִּחַדְ for וַיִּחְדְ, where ח as a guttural receives Pattahî furtive (§ 23), as is shown by the Daghesh lene in ד) ; the same form is assumed by the future apocopate, e. g. יַשְׁכְּ Prov. 7 : 25., וְיִרְדְּ Num. 24 : 19., Ps. 72 : 8. In verbs whose second radical is ר, on the rejection of ה after receiving ו conversive, the first radical takes (ַ), and that of the preformative is rejected (§ 217. 1.), e. g. יִהְיֶה, וַיְהִי; יִחְיֶה, וַיְחִי : and also in the future apocopate without ו conversive, e. g. יְהִי Gen. 1 : 3., יְחִי Is. 38 : 21. Ps. 72 : 15. In a few instances ה is retained with ו conversive, e. g. וַיַּעֲנֵהוּ 2 Kings 1 : 10., וַיִּכְרֶהָ 6 : 23.

§ 443. *Imperative.* In verbs פ guttural, the letters ע and ח generally take (ַ), e. g. עֲשֵׂה, חֲיֵה ; ה takes (ֶ), e. g. הֶחֱיֵה ; and א, the weakest of all, (ָ), e. g. אָפִי Ex. 16 : 23., אָתְיוּ Is. 21 : 12. In one instance we have חֲבִי Is. 26 : 20. for חֲבֵה. In the plur. ה is changed into י, e. g. בְּעָיוּ, אֲתָיוּ Is. 21 : 12.

§ 444. *Participles. Active.*—In the construct state, the active participle, like other nouns of the same termination, usually changes ־ָה into ־ֵה, e. g. רֹעֵה Gen. 4 : 2., קֹנֵה 14 : 19., עֹשֵׂה Ex. 15 : 11. Is. 64 : 4., רֹמֵה Jer. 4 : 29., בֹּנֵה Ps. 147 : 2., חֹזֵה 2 Chron. 29 : 25. On the reception of a suffix the final ה is rejected (see § 489), thus עֹשֵׂהוּ Is. 18 : 7. In feminine participial nouns the third radical, being accompanied by a vowel and followed by another ה, is changed into י, e. g. עֹטָרָה Cant. 1 : 7. for עֹטֶרֶת ; sometimes the second radical takes (ַ) on account of the following י, which consequently receives Daghesh, e. g. פֹּרִיָּה Ps. 128 : 3., הֹמִיָּה Prov. 7 : 11., צוֹפִיָּה 31 : 27., בּוֹכִיָּה Lam. 1 : 16. ; plur. אוֹתִיּוֹת Is. 41 : 23. *Passive.*—In the passive, ה instead of being changed into ו is occasionally rejected, e. g. עָשׂוּ Job 41 : 25. for עָשׂוּי, צָפוּ 15 : 22. for צָפוּי.

NIPH'HAL.

§ 445. *Preterite.* In some instances י rests in (ֵ), as in Kal, e. g. וְנִקְּרֵתָ Gen. 24 : 8., נִגְלֵינוּ Ex. 33 : 16., נִגְלֵינוּ 1 Sam. 14 : 8.

§ 446. *Infinitive. Absol.*—The absolute appears with ה preformative, e. g. הֵרָאֹה Judg. 13 : 21. 1 Sam. 3 : 21. *Constr.*—Sometimes without ה, e. g. נִגְלוֹת 2 Sam. 6 : 20., where the word is repeated for the sake of emphasis.

§ 447. *Future.* With ו conversive, ה as in Kal is rejected, e. g. וַיִּקָּר Num. 23 : 4.; and also in the apocopated form, e. g. תִּגֶּל Is. 47 : 3. When the first radical is a guttural, (ֵ) is changed into (ֶ), e. g. וַיֵּרָא Gen. 3 : 2.

§ 448. *Participle.* Occasionally the second radical takes (ָ), e. g. נַהֲלָה Is. 17 : 11., הַנִּגְלָה 56 : 3. Dan. 8 : 1.

PI'HEL.

§ 449. *Preterite.* Here also י frequently rests in (ִ) instead of (ֵ), e. g. כִּלִּיתִי Lev. 25 : 11., צִוִּיתִי 25 : 21. 1 Kings 1 : 35., כִּסִּיתִי Ps. 143 : 9. Job 31 : 33., דִּמִּיתִי Is. 14 : 24. Cant. 1 : 9., גִּלִּית Is. 57 : 8.

§ 450. *Infinitive. Absol.*—Formed sometimes like the infin. constr. of קַטֵּל, e. g. עַנֵּה Ex. 22 : 22., כַּלֵּה 1 Sam. 3 : 12. 2 Kings 13 : 17. 2 Chron. 24 : 10., נַקֵּה Ex. 34 : 7. Jer. 30 : 11.; we also find י for ה, e. g. חַכֵּי Hos. 6 : 9. for חַכֵּה.

§ 451. *Future.* Once ה rests in (ֵ), viz. תְּנַבֵּלְנָה Lev. 18 . 7. Here also ו conversive causes the rejection of ה, and consequently of the Daghesh in the second radical, e. g. וַיְגַל, וַיְחַל, וַיְצַו. Sometimes, though seldom, the first radical takes (ָ), e. g. וַיְתַר 1 Sam. 21 : 14.; and likewise in the future apocopate, e. g. תְּגַל Prov. 25 : 9. In the plural, ה is occasionally changed into י, as in Kal, e. g. תְּדַמְּיוּן Is. 40 : 18, 25., יְכַסְּיֻמוּ Ex. 15 : 5.

§ 452. *Imperative.* In a few instances ה is rejected, e. g. צַו Deut. 3 : 28. Is. 28 : 10. for צַוֵּה, חַס Amos 6 : 10. for חַסֵּה. In the plural, ה is once changed into י, viz. הַלְּיוּ Prov. 26 : 7.; in which instance, as ל takes Sh'wa, the characteristic Daghesh is omitted (§ 33. 2.).

§ 453. *Participle.* Here also (ֵ) is changed into (ֶ) in the construct state, e. g. מְצַוֵּה Is. 55 : 4., מְחַכֵּה 64 : 3., מְזָרֵה Jer. 31 : 10.

PU'HAL.

§ 454. No deviation from the paradigm of גֻּלָּה.

HIPH'HIL.

§ 455. *Preterite.* Sometimes ה preformative takes (ֶ) for (ַ), e. g. הֶגְלָה Esth. 2 : 6.; and once ה is changed into י which rests in (ֵ), e. g. הֶחֱלִי Is. 53 : 10. In a few instances, as in Kal, ת is affixed for the feminine characteristic of the third person, and ה radical rejected, e. g. הִרְצָת Lev. 26 : 34., הֶלְאָת Ezek. 24 : 12. Occasionally י rests in (ֵ) instead of (ֶ), e. g. הֶעֱלִיתָ Ex. 33 : 1. Num. 14 : 13., הִקְשִׁיתָ 2 Kings 2 : 10., הִשְׁקִיתָ, הִרְאִיתָ Ps. 60 : 5., הִרְבִּיתָ Is. 9 : 2. Once הִמְסִיו Josh. 14 : 8. for הִמְסִיוּ (a form of frequent occurrence in Chaldee, e. g. אַשְׁתִּיו, הַיְתִיו Dan. 5 : 3.); perhaps י is thus deprived of its vowel that it may rest as usual in the preceding (ֵ) (see § 95).

§ 456. *Infinitive.* Once ה preformative appears with (ֵ) instead of (ַ), viz. הֵקְצוֹת Lev. 14 : 43. for הַקְצוֹת. The regular הַרְבֵּה is used only adverbially (see § 662); when employed as an inf. abs. it takes the form הַרְבָּה.

§ 457. *Future.* With ו conversive the preformative generally takes (ֶ), to accord with that of the first radical, e. g. וַיֶּפֶן Judg. 15 : 4., וַיֶּגֶל 2 Kings 18 : 11., וַיֶּפֶר Ps. 105 : 24.: it adopts the same vowel in verbs ע guttural, where the first radical has (ַ), e. g. וַיַּרַע 2 Chron. 33 : 9.; and also in the future apocopate, e. g. תָּמַח Neh. 13 : 14. Jer. 18 : 23. In verbs whose first radical is a guttural the preformative takes (ַ), e. g. וַיַּעַל Gen. 8 : 20. Num. 23 : 2. Ezek. 14 : 7.; these, having the same form as fut. Kal (see § 442), are to be distinguished from it by the context alone. Occasionally, on the rejection of ה after receiving ו conversive, the first radical remains without a vowel, and the preformative takes its appropriate (ַ), e. g. וַיַּשְׁקְ Gen. 29 : 10.; and also in the future apocopate without ו conversive, e. g. יַפְתְּ 9 : 27., יַרְדְּ Is. 41 : 2.

§ 458. *Imperative.* On the rejection of the third radical, the characteristic ה, like the future preformative, sometimes takes (ֶ), e. g. הֶרֶב Ps. 51 : 4., הֶרְגְּ Deut. 9 : 14. 1 Sam. 11 : 3.; but when the first radical is ע, both it and the preformative take (ַ), e. g. הַעַל Ex. 8 : 1.

§ 459. *Participle.* In the construct state, the participle as in Kal takes (ַ) for (ֶ), e. g. מַשְׁקַה Gen. 40 : 1. Hab. 2 : 15. The verb נָכָה sometimes retains (ֶ) in the construct, e. g. מַכֵּה Ex. 2 : 11. Is. 14 : 6.; where the emphasis of the first syllable required for the expression of Daghesh forte, lessens that on the ultimate, by which (ֶ) is usually changed into the longer (ֵ).

HOPH'HAL.

§ 460. *Preterite.* In a few instances the characteristic ה of verbs פ guttural has *ō* for *ŏ*, e. g. הֹעֲלָה Judg. 6 : 28. for הָעֳלָה, הֹעֲלָתָה Nah. 2 : 8. for הָעֳלָתָה. In the third pers. fem. sing. ת is added as the feminine characteristic, and ה radical omitted, e. g. הָגְלָת Jer. 13 : 19. for הָגְלָתָה.

HITHPA'HEL.

§ 461. *Future.* The second radical sometimes takes (ָ) for (ַ), e. g. נִשְׂתָּעָה Is. 41 : 23. On the reception of ו conversive, ה is rejected, e. g. וַיִּתְחַל 2 Sam. 13 : 6.; and in the future apocopate without ו conversive, e. g. וְיִתְאַו Ps. 45 : 12., תִּתְאַו Prov. 23 : 3, 6., תִּתְנַר Deut. 2 : 9, 19. The verb שָׁחָה appears in this species with ו as its third radical; but since the employment of this letter as a movable final radical would be contrary to all analogy, it is followed by the weak letter ה, e. g. pret. הִשְׁתַּחֲוָה, fut. יִשְׁתַּחֲוֶה; fut. apoc., where ו rests in *ū*, יִשְׁתָּחוּ for יִשְׁתַּחֲוִי. As the sibilant שׁ here constitutes the first radical, it is transposed with the ת of the characteristic prefix, according to § 74. 2. *b.*; in the formation of the other species this verb follows the paradigm of גָּלָה.

§ 462. *Participle.* The Hithpa'hel participle of שָׁחָה occurs once with the affixed pronoun of the sec. pers. masc. plur., and construed with the pronoun of the third pers. masc. plur., viz. וְהֵמָּה מִשְׁתַּחֲוִיתֶם Ezek. 8 : 16., lit. *and they, you* are *bowing down*, a passage which has proved to grammarians a source of much perplexity. We would suggest that between the pronoun הֵמָּה and the participle, is to be supplied the word *said, cried*, which the prophet, hurried onwards by the vehemence of his indignation, omits; the passage would then read, *and they* (*cried one to another*, see Is. 6 : 3.) be *ye bowing down*, i. e. *worship ye.* From the verb חָרָה arises the unusual form תַּחֲרֶה, which appears in fut. תִּתַּחֲרֶה Jer. 12 : 5., and in part. מִתַּחֲרֶה 22 : 15.: the sense allows both of these instances to be construed reflexively, as Hithpa'hel for תִּתְחָרֶה and מִתְחָרֶה; the guttural ח like ה (§ 77. 3.) giving its vowel to the preceding letter with Sh'wa, which causes the (ָ) of the preformative to be rejected. Comp. וַיִּחִי = וַיְחִי (§ 217. 1.).

General Remarks on Verbs לא *and* לה.

§ 463. The intimate connection existing between these two species of verbs is shown, 1st. In those of לא, by their occasionally taking either the vowels of לה, e. g. כָּלִאתִי Ps. 119 : 101., חָטָא Eccl. 8 : 12. 9 : 18.; Pi'hel מִלָּא Jer. 51 : 34., רִפֵּאתִי 2 Kings 2 : 21., יִגְמָא Job 39 : 24.: or both vowels and ultimate weak letter, e. g. נְבֵרְתָ Jer. 26 : 9. 2dly. In those of לה, by their sometimes assuming the form of לא, e. g. רָצִאתִי Ezek. 43 : 27., infin. רָצוֹא 1 : 14., יִשְׁנָא Lam. 4 : 1., וַיִּחֲלָא 2 Chron. 16 : 12., infin. נָשֹׂא Jer. 23 : 39.; Pi'hel שִׁנָּא 2 Kings 25 : 29.; Pu'hal יְשֻׁנָּא Eccl. 8 : 1., תְּלָאִים Deut. 28 : 66. Hos. 11 : 7., תְּלָאוּם 2 Sam. 21 : 12.

§ 464. The reason of the facility with which the verbs לא and לה adopt each the forms proper to the other, appears to exist in the fact, that they, as well as the verbs ע״ו and ע״י, are in reality derived from roots consisting in every case of two perfect letters; and as in the latter class a semi-vowel is inserted in the middle (see § 397), so in the former a weak letter is added at the end of the primary root, for the sake of completing the usual triliteral form. These added imperfect letters are not essential to the signification, for this the two original radicals fully express; and hence the facility with which the cognate semi-vowels and weak letters of these verbs interchange, or assume the slight peculiarities of each other as respects the accompanying vowels, without in the least degree affecting their meaning (§ 115). This appears to us a more rational as well as more simple mode of viewing the subject than that adopted by Prof. Gesenius, who considers each of these forms to be derived from separate roots, which he accordingly inserts in his Lexicon; thus diminishing what he designates as "anomalies" in one way, by increasing them in another.

VERBS WITH TWO IMPERFECT LETTERS.

§ 465. The appearance of a liquid or weak letter as one of the radicals of a verb, gives rise to various deviations from the more usual mode of inflection, all of which we have detailed at length (see Verbs פ״נ, פ״א, פ״י, ע״ו, ע״י, ל״א, ל״ה). In like manner when two such letters occur in a root, each exercises its influence on the formation of the

verb, except in those cases where the peculiarities of one would interfere with those of the other. This interference takes place whenever the two are found in juxtaposition, viz. when they constitute the two first or two last letters of the root: thus, if a verb be at the same time both פ״נ and ע״ו, the peculiarities of ע״ו alone will take effect; and if ע״ו and ל״ה, only those of ל״ה. As therefore all such verbs will come under one or other of the classes of which we have already treated, it is unnecessary to enter here into any details respecting them. There remains then for us to speak of those cases only in which each of the imperfect letters has a share in producing deviations from the paradigm of קָטַל; and these comprise all verbs which have imperfect letters both for the first and third radicals, viz. verbs which are both פ״א and ל״ה, or פ״י and ל״א or ל״ה, or פ״נ and ל״א or ל״ה.

Verbs פ״א and ל״ה.

אָבָה fut. יֹאבֶה Deut. 29 : 19.: with א omitted תֹּבֶה Prov. 1 : 10. Here א, the first radical, causes the preformative to take the vowel *o* (§ 272); and the second radical ב takes *ĕ* on account of the final ה (§ 438. 2.).

אָלָה fut. יֹאלֶה; with ו conv. ה is rejected, and in consequence (ֶ) is thrown back to the first radical (§ 442), e. g. וַיֹּאֶל 1 Sam. 14 : 24., which on account of the following אֵת is perhaps to be rendered causatively, *he caused to swear;* or the particle אֵת may be translated *with*, thus, *Saul swore with the people.* Gesenius, however, considers it as an irregular future Hiph'hil.

אָפָה fut. תֹּאפוּ Ex. 16 : 23., with א omitted וְתֹפֵהוּ 1 Sam. 28 : 24. Niph. fut. תֵּאָפֶה Lev. 6 : 10.; imp. אֵפוּ Ex. 16 : 23. for אֲפֵהוּ, where on the rejection of ה, and the adoption of its vowel by the preceding letter (§ 77. 3.), which can no longer end the first mixed syllable, (ֵ) is lengthened into (ֶ) (§ 102. 1. *c.*).

אָתָה fut. תֵּאתֶה Mic. 4 : 8., א resting in (ֶ); but in Prov. 1 : 27. we find also יֵאָתֶה; with ו conv. וַיֵּאַת Is. 41 : 25.; in plur. ה is changed into י, וַיֵּאָתְיוּן Is. 41 : 5. Job 3 : 25.; imp. אֵתְיוּ Is. 21 : 12. 56 : 9, 12. Hiph. imp. הַתְיוּ Is. 21 : 14. Jer. 12 : 9. for הַאֲתְיוּ. In two instances א assumes the place of the final ה (see § 463), viz. אָתָא Is. 21 : 12., וַיֵּתָא Deut. 33 : 21.

Verbs פ״י and פ״ו.

יָצָא infin. צֵאת; imp. צֵא Hiph. הוֹצִיא.
יֵצֵא fut. יֵצֵא; ו conv. וַיֵּצֵא; inf. constr. צֵאת I Sam. 15 : 33. Niph. נוֹצֵא.

Verbs פ״ה and פ״א.

יָטָה Hiph. הִטָּה Lam. 1 : 13. 3 : 32.: fut. יַטֶּה Job 19 : 2.; part. with suff. מַטֵּנִי Is. 51 : 23. Niph. part. pl. constr. נִטֵּי Zeph. 3 : 18. for נִטְעֵי, so נִטֵּית Lam. 1 : 4. Pi'hel fut. יְטַהֵּ Lam. 3 : 33. for יְעַנֶּה, but which J. Kimhhi considers as Hiph. for יַטֶּה.
יָהָה imp. ה retained, הֵה Jer. 50 : 14. Pi'hel fut. יְהַהּ Lam. 3 : 53. for יְהַתּוּ. but according to J. Kimhhi, Hiph. for יַהִּיתוּ. Hiph. הֵהָה; fut. יֵהָה; with suff. אֲהִיתֶנָּה Is. 12 : 1., אֲהִיתֵנִי Ps. 42 : 6, 12.; with ה retained, אֲהִיתֵהוּ Ps. 28 : 7. for אֲהִיתֵנִי, so יְהִיתֵהוּ Ps. 45 : 18., יְהִיתֶךָּ Gen. 49 : 8., יְהִיתֵהוּ Neh. 11 : 17.; imp. הֵהִי Is. 12 : 4. Hithp. הִתְהַהּ Lev. 5 : 5. הִתְהַתָּה Num. 5 : 7.
יָהָה fut. first pers. plur. with suff. נְהֵנוּ Ps. 74 : 8. Hiph. הֵהִי Ezek. 22 : 7.; fut. יֵהִי Lev. 25 : 14.; part. with suff. מֵהִיךְ Is. 49 : 26.
יָהָה fut. יֵהֶה; with ו conv. וַיֵּהִי Ezek. 31 : 7. Sec. pers. fem. וַתְּהִי Ezek. 16 : 13. Pi'hel fut. יְהַהּ Jer. 10 : 4.; the intensive species is formed also by doubling the two first radicals, thus יְהַהֲמִים Ps. 45 : 3. Hithp. fut. sec. pers. fem. sing. תִּתְהַהּ Jer. 4 : 30.
יָרָה infin. יְרֹת, with preposition לְ, לְיָרֹת Ps. 11 : 2. (§ 104. 1. *a.*), לְיָרוֹא 2 Chron. 26 : 15.; fut. first pers. plur. with suff. נִירֵם Num. 21 : 30. Niph. י retained, וְיִוָּרֵה Ex. 19 : 13. Hiph. fut. תּוֹרֶ Ps. 45 : 5., יוֹרֵ 2 Sam. 11 : 20.; with ו conv. וַיּוֹרֵ 2 Kings 13 : 17., וַיּוֹרֵ 2 Chron. 35 : 23.; also א for ה, וַיּוֹרְאֵ 2 Sam. 11 : 24.; part. מוֹרֶה Is. 9 : 14. Job 36 : 22.

Verbs פ״נ and פ״א.

נָבָא Niph. נִבָּא Ezek. 12 : 27., נִבָּאתִי 37 : 7.; infin. הִנָּבְאֹת Zech. 13 : 4. Hithp. הִנַּבֵּאתִי Ezek. 37 : 10.

נָשָׂא infin. נְשֹׂא Is. 1 : 14., שְׂאֵת Gen. 4 : 7. 44 : 1. Ex. 27 : 7., also שֹׂא Ps. 89 : 10.; fut. יִשָּׂא Gen. 32 : 21., אֶשָּׂא Ps. 16 : 4., וַתִּשָּׂנָה Ruth 1 : 14. Jer. 9 : 17.; imp. שָׂא Gen. 27 : 3. Ex. 10 : 17., fem. שְׂאִי 2 Kings 4 : 36.

נָשָׂא Hiph. הִשְׂאַתָּ Jer. 4 : 10.; infin. constr. with prep. לְ, לַהֲשִׂיאֹת 2 Kings 19 : 25. for לְהַשִּׂיאֹת.

Verbs פ"נ and ל"ה.

נָזָה fut. יִזֶּה Lev. 6 : 20., with ו conv. וַיִּז 2 Kings 9 : 33., apoc. יֵז Is. 63 : 3. Hiph. הִזָּה Lev. 14 : 7.; fut. יַזֶּה Is. 52 : 15., with ו conv. וַיַּז Lev. 8 : 11.

נָטָה fut. תִּטֶּה Job 31 : 7.; fut. apoc. יֵט Zeph. 2 : 13., תֵּט Prov. 4 : 27.; with ו conv. וַיֵּט Gen. 12 : 8. Ex. 10 : 13, 22. Ps. 18 : 10. 40 : 2. Hiph. הִטָּה Ezra 7 : 28.; inf. הַטּוֹת Is. 10 : 2.; fut. תַּטֶּה Deut. 16 : 19.; apoc. תַּט Ps. 141 : 4., first pers. sing. אַט Job 23 : 11.; with ו conv. וַיַּט 2 Sam. 19 : 15. Ezra 9 : 9., וָאַט Jer. 15 : 6.; imp. הַטֵּי Ps. 45 : 11. Hoph. part. מְטוֹת Is. 8 : 8.

נָכָה Hiph. הִכֵּיתָ, הִכָּה; infin. הַכּוֹת; fut. יַכֶּה 2 Kings 15 : 16.; apoc. יַךְ Hos. 14 : 6.; with ו conv. וַיַּךְ 2 Kings 15 : 14, 16., וָאַךְ Ex. 9 : 15., וַנַּךְ Deut. 2 : 33.; imp. הַכֵּה, הַךְ Ex. 8 : 12. Ezek. 21 : 19.; part. מַכֵּהוּ Is. 9 : 12. 10 : 20.; Hoph. הָכָה Num. 25 : 14., once הוּכָה Ps. 102 : 5. (וּ) written for (ֻ) (§ 241).

נָצָה Niph. נִצָּה; part. נִצִּים Ex. 2 : 13. Hiph. הִצָּה; infin. הַצּוֹת Num. 26 : 9. Ps. 60 : 2.

נָשָׂה Niph. נִשָּׂה. Hiph. הִשָּׂה Job 39 : 17.; fut. יַשֶּׂה 11 : 6.

§ 466. Of those verbs whose second and third radicals are weak letters, the two הָוָה = הָיָה and חָיָה require a separate notice; as they possess some peculiarities to which the second radical has given rise, in addition to those of verbs לה".

הָיָה fut. יִהְיֶה, apoc. יְהִי; the rejection of the final ה with the vowel in which it rests, produces the form יִהְיְ; but as here two weak letters concur without a vowel, the first radical takes (ֵ) on account of the following י, which rests in it, and the vowel of the preformative is rejected as superfluous, thus יְהִי (§ 98. 1.), with ו conv. וַיְהִי (§ 217. 1.); and so too in one instance the future of הָוָה,

viz. יְהוּא Eccl. 11 : 3. for יְהִוֶה, where the resting of ו in *ŭ* causes the vowel of the preformative to be rejected. Infin. abs. הָיוֹ Gen. 18 : 18. for הָיוֹת (§ 441); constr. הֱיוֹת, once הֱיֵה Ezek. 21 : 15.; with a preposition, לִהְיוֹת, בִּהְיוֹת. The same remarks apply to the verb חָיָה.

חָיָה fut. יִחְיֶה, apoc. יִחִי, with ו conv. וַיִּחִי. We meet with a preterite of this verb formed according to the analogy of the verbs עָיָע, viz. חַי Gen. 3 : 22, as if from חָיַי.

REMARKS ON THE IMPERFECT VERBS.

§ 467. Before concluding the final chapter on Imperfect Verbs, we may repeat the remark made in the outset, that the deviations from the general paradigm exhibited by the different classes of these verbs result necessarily from the nature of the letters which enter into their composition. Again, the apparently anomalous forms they sometimes exhibit, and which are detailed in the Remarks appended to each class, such as the occasional appearance of a verb עָיָע as from a root עָיִי, or of a verb עָיִי as from a root פָּנָ or פָּיִי, and *vice versâ*, are to be explained by the theory of the formation of the imperfect verbs from primary biliteral roots; those verbs which thus interchange, and which express the same or nearly the same idea, having two letters common to them all, while the third consists either of a prefixed נ or י, an inserted ו or י, a repetition of the second radical, or an affixed א or ה.

§ 468. Besides the separate secondary roots formed from the same biliteral, as those from גז, דך, צר, &c. (§ 115), and the commutation or rejection of the added imperfect letter without in the least affecting the sense, we meet also with verbs of which one species or tense appears to be formed from a root different from that in which the rest originate. These are commonly termed *Defective Verbs*, i. e. verbs not used in all the species, or in all the modes and tenses, of which their signification admits; those parts in which they are deficient being taken from a verb of another class, but formed from the same primitive biliteral root by the addition of a different imperfect letter, e. g. בּוֹשׁ *to be ashamed* (*abash*ed), fut. יֵבוֹשׁ, Hiph. הוֹבִישׁ, as from יָבַשׁ; הָלַךְ *to go*, fut. יֵלֵךְ as from יָלַךְ (= ולך *walk*); נָקַע *to be alienated*, fut. יִקַּע as from יָקַע. Thus the Hebrew defective verbs are not like those of the Greek whose various modes and tenses are formed from

distinct verbal roots, as ὁράω (ראה), fut. ὄψομαι from ὄπτω (נכט); εἶδον aorist from ἴδω (ידע); but rather resemble those of which the several parts are deduced from a single stem by different modes of conjugation, as θνήσκω, aorist ἔθανον as from θάνω, pret. τέθνηκα as from θνάω; λανθάνω, aorist ἔλαθον from λάθω (לוט, לאט). As all these particulars are given in the best lexicons under their respective heads, where they can be most conveniently referred to, any enumeration of them in a grammar would be a mere waste of time; we will therefore now leave the subject, content with having pointed out to the student the mode in which such appearances are to be accounted for.

QUADRILITERAL VERBS.

§ 469. The number of *Quadriliteral Verbs* in Hebrew is exceedingly limited. Their formation is as follows:

1. By far the greater part are derived from biliteral roots, which, instead of being made triliteral by the addition of an imperfect letter or the reduplication of one of the existing radicals, are formed into quadriliterals by the repetition of both; hence they correspond both in appearance and in force to the intensive species of verbs עלּ, e. g. טָאטָא Is. 14 : 23., כִּלְכֵּל 1 Kings 8 : 27., כִּרְכֵּר 2 Sam. 6 : 14, 16., צִפְצֵף Is. 10 : 14., קִרְקַר 22 : 5., שִׁגְשֵׂג 17:11., שִׁעֲשַׁע Ps. 94 : 19., תִּעְתֵּעַ Gen. 27 : 12.

2. Others are formed from triliteral roots by the insertion of the liquid ר, e. g. כִּרְבֵּל = כִּבֵּל, כִּרְסֵם = כָּסַם. In one instance ר is prefixed, viz. רִטְפַּשׁ = טָפַשׁ Job 33 : 25. The word פַּרְזֵז Job 26:9. may be considered as formed by the reduplication of the third radical, thus פַּרְשֵׁשׁ from פָּרַשׁ, and the subsequent mutation of the sibilant שׁ into ז (§ 73. 1. *d.*).

§ 470. Those few verbs which consist of five letters are evidently formed from triliteral roots by the reduplication of the second syllable, e. g. חֲמַרְמַר Lam. 1 : 20. 2 : 11. from חָמַר, סְחַרְחַר Ps. 38 : 11. from סָחַר. In one of these verbs the two first radicals are repeated, e. g. יְפִיפָיָה Ps. 45 : 3. from יָפָה. These also, being formed on the principle of the Pi'hel and Pu'hal species, have a corresponding intensive signification.

CHAPTER VII.

VERBS WITH PRONOMINAL SUFFIXES.

§ 471. It is a distinguishing characteristic of the Hebrew in common with the other Shemitish languages, that the personal pronouns when governed in the oblique cases by a verb, do not constitute independent words, like those of the languages of Europe, as *amo eum, I love him;* but on the contrary the principal letter or letters of a pronoun so governed are closely connected with the verb, so as to form with it a single word, thus instead of קָטַלְתִּי אֹתוֹ, we have קְטַלְתִּיהוּ or קְטַלְתִּיו *I killed him:** hence they have received the name of *affixes*, or *suffixes*. What are the fragmentary pronouns used for this purpose, as also the manner of their formation, have already been shown in the chapter on Personal Pronouns (§ 123). Accordingly, there remains only to state, 1st, to what verbs they are to be added; 2dly, to what parts of those verbs; and 3dly, the mode of connection, with the influence exercised by it on the vowels of the verbs.

§ 472. These fragmentary pronouns are affixed to all active verbs, whether transitive or intransitive, in the several relations indicated by the accusative, dative, and ablative cases of the Indo-European languages.

1. To transitive verbs they are joined chiefly in the accusative, as קְטָלֶךָ *he killed thee;* and sometimes in the dative, e. g. עֲשִׂיתִינִי, not *I have made me*, but *I have made* (it) *for me*, Ezek. 29 : 3., נְתַתָּנִי *thou hast given* (it) *to me*, Josh. 15 : 19., לְשַׁלְּמוֹ *to pay* (it) *to him*, Deut. 23 : 22., וְהָשִׁיבֵנִי *bring to me*, Gen. 37 : 14.

2. And to intransitive verbs in the dative or ablative, e. g. חָזַקְתַּנִי *thou hast prevailed over me*, Jer. 20 : 7., יִזְעָקוּךָ *they cry to thee*, Neh. 9 : 28.; לֹא יָגוּרְךָ רָע *evil does not dwell with thee*, Ps. 5 : 5., תִּמָּלֵאמוֹ נַפְשִׁי *my soul shall be filled with them*, Ex. 15 : 9., תִּשְׂבָּעֵנּוּ *thou art satisfied with it*, Prov. 25 : 16., יְצָאֻנִי *they went out from me*, Jer. 10 : 20.

§ 473. Each of these pronouns may be added to any person of the preterite or future tenses, with the exception of those cases in which

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* Sometimes indeed, for the sake of emphasis, the entire pronoun is given in addition to the fragmentary suffix, e. g. בָּרְכֵנִי גַם־אָנִי *bless me, also me*, Gen. 27 : 24.

the suffix would necessarily coincide with the subject of the verb, and thereby indicate a reflexive action, the expression of which has been assigned to a particular species, viz. the Hithpa'hel; accordingly we find, not קָטַלְתָּךְ, but הִתְקַטַּלְתָּ *thou hast killed thyself.** Hence *all* the affixed pronouns can be employed in the accusative with verbs in the *third* person only, where the subject and object, although of the same person, are not necessarily identical: thus the expression קָטָלוֹ *he killed him*, means that he killed, not himself, but another; so קָטָלוּם *they killed them*, not themselves. To verbs in the *first* person the pronouns of the second and third only can be added in the accusative; and to verbs in the *second* person, only those of the first and third: the latter rule of course includes the imperative.

§ 474. To the infinitive, in its quality of verbal noun (§ 156), the same fragmentary pronouns are affixed in the accusative; their use, as when joined to the other parts of the verb, being to point out the receiver of the action, thus קָטְלֵנִי *killing me*, i. e. the killing performed *upon* me. For the purpose of designating the author of the action, or agent, the suffixes of the nouns are employed, thus קָטְלִי *my killing*, i. e. the killing performed *by* me. This distinction of case obtains likewise in the suffixes of the participles: although, as the active participle itself denotes the agent, this can never be represented by the suffix, which in both cases denotes the object of the action, e. g. עֹשֵׂנִי *one making me*, Job 32:22., יֹצְרִי *my creator*, Is. 49:5. With a passive participle, it of course denotes the subject of the action alone. For a more detailed exposition of all these points see the Syntax, Book III. Chap. VII.

§ 475. Many of these pronouns are affixed in two different modes, according as the word receiving them ends in a vowel, as קָטַלְתָּ, קָטַלְתִּי, or in a consonant, as קָטַל, יִקְטֹל. To the former they are all added without any intermediate vowel, thus קָטַלְתָּנִי, קָטַלְתִּיךְ; but when appended to the latter, the suffixes of the first and third persons both singular and plural are preceded by a connecting vowel, termed the *vowel of union*, which is given to the last letter of the verb, for the purpose of more closely uniting the verb and pronoun, and at the same time furnishing a simple syllable on which the accent can be placed, thus קָטַלַנִי, יִקְטָלֵהוּ. Of the suffixes of the second person singular,

* To express a reflexive action with intensity, the word נֶפֶשׁ *soul*, is frequently employed in the oblique cases, e. g. שְׁמֹר נַפְשְׁךָ *take heed to thy soul*, i. e. *to thyself*, Deut. 4:9. (See § 873 *et seqq.*).

the feminine, which has no accompanying vowel, is constantly preceded by the vowel of union when the verb ends in a consonant; the masculine, only when the word is *in pause*, i. e. accompanied by a disjunctive accent (§ 107. 3.). The suffixes of the second person plural of both genders, which always have the accent, are joined to the verb without an intermediate vowel.

§ 476. The vowel adopted for the purpose of connecting the pronominal suffixes with the preterite of verbs, is the appropriate vowel of that tense *a* (ַ) or (ָ);* the future, imperative, infinitive, and participle employ its first modification *e* (ֶ). The following table exhibits the whole of them at a single glance.

Table of Pronominal Suffixes of Verbs.

For the Future.			For the Preterite.				
		SINGULAR.					
		נִי			נִי	C.	1.
	כָה	ךָ		ךָ	ךָ	M.	2.
כִי	ךְ	ךְ		ךְ	ךְ	F.	
		הוּ	וֹ	הוּ	הוּ	M.	3.
		הָ		הָ	הָ	F.	
		PLURAL.					
		נוּ			נוּ	C.	1.
		כֶם			כֶם	M.	2.
		כֶן			כֶן	F.	
מוֹ	ם	ם		מוֹ	ם	M.	3.
		ן			ן	F.	

* The only exception is יְסָרֵנִי Is. 8: 11. for יִסְרַנִי, where the (ַ) of the first radical appears to have been shifted to the second, in order to serve as a vowel of union.

§ 477. The addition of suffixes to verbs gives rise to several changes in the vowels of the latter, the chief of which are as follows:

1. *a.* When the verb begins with a simple syllable, as is the case with nearly all the persons of the preterite Kal, the addition of a pronoun causes the rejection of the first vowel, thus קְטָלַנִי, קְטָלָהּ (§ 103. 1.). The same is the case with the future Kal and Hiph'hil of verbs עֹ and עַ, whose first syllable is simple and its vowel mutable, e. g. יְבֹאֶהָ, יְשִׁיתֵהוּ.

b. Some forms beginning with a simple syllable not only reject the first vowel, but also shorten the second, and shift it to the initial letter: as in the infinitive, קְטָלִי for קִטְלִי (§ 103. 2. *b.*); and occasionally in other parts of the verb, e. g. יְחָנְהּ Gen. 43 : 29. for יְחָנֵהוּ.

2. *a.* When the first is a mixed syllable, the vowel of which is consequently immutable (§ 103), on the reception of a suffix preceded by a vowel of union (§ 474) the second vowel is rejected instead. This is the case with the future of perfect verbs, thus יִקְטְלֶהוּ for יִקְטֹלֵהוּ (§ 103. 2. *a.*); and also with the Pi'hel species, thus קִטְּלוֹ for קִטַּלוֹ.

b. But when the suffix is syllabic, and without a vowel of union, the second vowel is merely shortened, to prevent the formation of a mixed syllable with a long unaccented vowel (see § 55. 1.), thus קִטְּלָהּ, יִקְטְלָהּ.

§ 478. The influence of the suffixes extends also to the consonants of the verb, in which they give rise to the following changes:

1. When the third pers. fem. sing. of the preterite receives a pronominal suffix, its characteristic ה, which is thus brought into the middle of the word, and therefore can no longer rest in (ָ) (§ 439), is always hardened into its equivalent ת (§ 439. 2.); and consequently the syllable which it terminates becomes mixed and short, thus קְטָלַתְנִי *she has killed me*, קְטָלַתְךָ *she has killed thee.*

2. The sec. pers. fem. sing., on receiving a suffix, takes before the latter the feminine characteristic (ִי) (§§ 127, 224) as a vowel of union, that it may not be preceded by two vowelless consonants, thus קְטַלְתִּיהוּ *thou* (f.) *hast killed him.*

3. The sec. pers. plur. masc. and fem., the ם and ן of which, as in plural nouns, seem to oppose the close connection of the verb and its suffix, reject these final consonants, and take the plural vowel of union (וּ) (see § 160, 3 pers. pl.), thus קְטַלְתּוּנִי *you* (m. or f.) *have killed me.*

§ 479. For the sake of greater perspicuity and facility of reference, we will now give the whole of Kal at one view, with all the suffixes of the different modes, tenses, and persons. And this will serve for the entire verb, as they are affixed in a precisely similar manner to those of the remaining species whose meaning admits of their reception.

Future.

§ 484. 1. In the future singular, before the suffixes masc. הוּ and fem. הָ of the third person, a נ termed Nun epenthetic (§ 81. 2.) is sometimes inserted, in order to avoid the hiatus caused by the weakness of ה, thus יִקְטְלֶנְהוּ for יִקְטְלֵהוּ, יִקְטְלֶנָּה for יִקְטְלֶהָ; ה is then frequently rejected by § 77 : 3., and נ receives Daghesh, in order that the preceding (ֶ) may still form a mixed syllable, and thus remain unchanged (§ 34. *a.*), e. g. יִקְטְלֶנּוּ, יִקְטְלֶנָּה.

2. In like manner has arisen the Daghesh following the short vowel (ַ), in the suffix ךָ of the sec. pers. masc. sing., e. g. אַרְאֶךָּ Gen. 12 : 1., אֲכַבְּדֶךָּ Is. 43 : 5.; in כָה of the same person (see § 480. 2.), e. g. תִּנְצְרֶכָּה Prov. 2 : 11.; and in נִי of the first pers. sing., e. g. יֹעִרֵנִּי Jer. 49 : 19.

§ 485. On receiving either of the pronominal suffixes הוּ or הָ, the final ן of the third pers. plur. (§ 162) is often retained, e. g. יִמְצָאוּנָהּ Jer. 2 : 24.; in such cases (ָ) is frequently written for (ה) (§ 100. 1. *note*), e. g. יַעַבְרֻנָהוּ 5 : 22. Sometimes ן is retained before the suffixes of the sec. pers. sing., e. g. יְשָׁמְרוּנְךָ Ps. 91 : 12., יְשָׁרְתוּנֶךָ Is. 60 : 7.; and occasionally before that of the first, e. g. יִקְרָאוּנְנִי Prov. 1 : 28., where it once takes (ַ), viz. תְּדַכְּאוּנַנִי Job 19 : 2.

§ 486. Sometimes the preterite vowel of union *a* is employed instead of the future *e*, e. g. יֶאֱהַבְנִי Gen. 29 : 32., תְּדָבְּקֵנִי 19 : 19., יַבְדִּילֵנִי Is. 56 : 3., יַשְׁבִּיעֵנִי Job 9 : 18., וַיּוֹשִׁיבֵנִי 1 Kings 2 : 24., וַתִּרְאֵנִי Num. 22 : 33., יִרְאֵנִי Ex. 33 : 20., תְּבַעֲתֵנִי Job 9 : 34.; יִלְבָּשֵׁם Ex. 29 : 30., יְשִׁירֵם Deut. 7 : 15., יוֹשִׁעֵן Ex. 2 : 17.

§ 487. The suffix ם of the third pers. plur., although generally changed into its cognate ן in the feminine (§ 123, p. 89), is occasionally retained in that gender also, probably to distinguish the suffix from the plur. term. וֹן, e. g. וַיְגָרְשׁוּם Ex. 2 : 17. for וַיְגָרְשׁוּן, וַיַּאַסְרוּם 1 Sam. 6 : 10. for וַיַּאַסְרוּן. See also Gen. 26 : 15, 18. Num. 17 : 3, 4. In poetry this suffix occasionally assumes the form מוֹ instead of מוֹ (see p. 89), e. g. וְכַסְיֵמוֹ Ex. 15 : 5.

Infinitive and Imperative.

§ 488. The suffixes are added to the infinitive and also to the imperative with the vowel of union (ַ). The former of these modes, when taking the suffixes of the second person, occasionally retains its ō under the second radical, e. g. אֲכָלְךָ Gen. 2 : 17., אֲכָלְכֶם 3 : 5.; and some-

times, though rarely, this vowel when shifted to the first (see § 477. 1. *b.*) is further shortened into (ֶ), e. g. קִצְרֶכֶם Lev. 19 : 9. 23 : 22. The latter mode, being formed from the future, takes in like manner Nun epenthetic, e. g. קָחֶנָּה Jer. 36 : 14. = קָחֶנָּה for קָחֶהָ; so וְקָרְאֶנָּה v. 15., שְׁמַעְנָה Job 5 : 27.

§ 489. As was before stated (§ 478), the suffixes are added to the remaining species in the same manner as to the Kal form; the changes in the vowels to which they occasionally give rise, are all to be explained by means of the general principles already laid down. These observations apply to all verbs whether perfect or imperfect. It may, however, be proper to add, that in verbs לה, the final ה, which the addition of a pronominal suffix brings into the middle of the word, is rejected in the preterite, and the vowel of the second radical is given to the first, thus גָּלָה for גָּלַהְ, גָּלָנוּ for גָּלָהְנוּ; so likewise in the third pers. fem. sing., where ה radical is regularly hardened into ת (§ 439. 2.), and on the reception of a suffix is rejected, thus גָּלָתָה for גָּלָהַתְה. In the future of these verbs, ה is in like manner rejected.

CHAPTER VIII.

THE NOUNS.

§ 490. The words in Hebrew included in the general term *Noun* (Heb. שֵׁם) correspond to those of the same class in other languages, and like them may be divided into,

I. Concrete Nouns (שֵׁם עֶצֶם), i. e. names of existences which are subjected to the observation of the senses; these names are each derived from some prominent attribute allowed by common consent to stand for all those of the object to which it belongs. They may be subdivided as follows:

1. *Proper* nouns, or names appropriated to individual existences, as אַבְרָהָם *Abraham*, יַרְדֵּן *Jordan*, כְּנַעַן *Canaan*.

2. *Appellative* nouns, or names of whole species of individual existences, whether found in nature, as אָדָם *man*, הַר *mountain*, עֵץ *tree*; or the work of art, as בַּיִת *house*, גַּן *garden*, שִׂמְלָה *garment*.

3. *Material* nouns, or names of existences taken in their most extended sense, without respect to the form or organization which confers individuality, as דָּגָן *corn*, זָהָב *gold*, מַיִם *water*.

II. ABSTRACT Nouns (שֵׁם מְקֹרֶה), i. e. names of qualities or modes of existence, *abstracted* or taken from the objects with which they are found in combination, and consequently as such perceptible to the mind alone, as אַהֲבָה *love*, גְּבוּרָה *strength*, חָכְמָה *wisdom*.

§ 491. With regard to *sex*, Hebrew nouns are divided, according to the form under which the objects they represent are found existing in animated nature, or to the aspect under which they present themselves to the mind, into two genders, *masculine* and *feminine*. They are likewise divided as to *number*, whether consisting of one or more, into *singular* and *plural*. Lastly, the relations nouns bear to each other are pointed out by certain inflections, which may be termed *cases*. Of all these we shall treat separately in their proper order.

§ 492. The formation of Hebrew nouns gives rise to another division, into *primitive* and *derivative*.

I. PRIMITIVE Nouns are in a manner self-existent, not deriving their origin from any other word, whether noun or other part of speech; they comprise most material-nouns, as well as the names of many animals and plants, and of the double members of the human body, e. g. בָּשָׂר *flesh*, כֶּסֶף *silver*; סוּס *horse*, עֵץ *tree*; אֹזֶן *ear*, יָד *hand*.

II. DERIVATIVE Nouns. Under this head are comprehended all nouns derived either from *verbs* or from other *nouns*, by means of a change in the vowels, or by the addition of certain letters to the beginning or end. The following examples may suffice:

1. *Verbal* Derivatives, e. g. from כָּתַב *to write* are formed the noun of action כְּתוֹב *writing*, the noun of agency כֹּתֵב *writer*, and a noun denoting the product of the action, as מִכְתָּב *a writing*, that which is written; from פָּתַח *to open* are formed פֶּתַח *door*, that which opens, מַפְתֵּחַ *key*, that which causes to open.

2. *Nominal* Derivatives, e. g. from עֵבֶר *Heber* is formed עִבְרִי *a Hebrew*, a descendant of Heber; from רֹאשׁ *head*, רֵאשִׁית *a beginning*.

GENDERS.

§ 493. The nouns as well as the verbs of the Hebrew language have but two genders, *masculine* (זָכָר) and *feminine* (נְקֵבָה); to one or the other of which every object, whether animate or inanimate, is conceived

to belong. The neuter gender of many Indo-European languages, i. e. a separate class containing those nouns which it is considered cannot with propriety be included in either of the above, is entirely unknown, not only to the Hebrew, but also to the whole family of tongues of which it forms a member. Some names of things which are neither masculine nor feminine by nature are used alternately in both genders, and thence receive the appellation of *common* (מְשֻׁתָּף).

§ 494. The two genders masculine and feminine are in general to be distinguished either by the *termination* or by the *signification*.

I. *By the Termination.* 1. In the Hebrew language, nouns which belong to the masculine gender are of the simplest form, ending for the most part in a strong consonant; from these the corresponding feminine nouns are derived by softening the termination through the addition of the weak letter ה resting in the long open vowel (ָ), e. g. אִישׁ *man*, אִשָּׁה *woman*; נַעַר *boy*, נַעֲרָה *girl*; מֶלֶךְ *king*, מַלְכָּה *queen*. This mode of formation is admirably adapted to the expression of the opposite qualities of force and delicacy which characterize the two sexes, and at the same time would seem to intimate the fact of the priority of man's creation.

2. As almost all words ending in ־ָה are of the feminine gender, and as many masculine nouns may be converted into feminines by affixing this termination, it has been appropriately named the *feminine characteristic* (§ 160). We find, moreover, that ה is very frequently hardened into its cognate ת (§ 73. 2. *d.*), and hence this latter consonant is sometimes employed for the same purpose, e. g. זִמְרָת *song*, Ex. 15 : 2. Is. 12 : 2., נַחֲלַת *possession*, Ps. 16 : 6., עֶזְרַת *help*, 60 : 13. 108 : 13., שְׁנַת *sleep*, 132 : 4., פֹּרַת *fruit-tree*, Gen. 49 : 22. These at first were mere alternate forms with the preceding, as all the nouns which take ־ַת usually terminate in ־ָה : but in process of time the hardened form of the feminine characteristic acquired a permanent place in certain nouns, preceded by (ָ), e. g. גְּבֶרֶת *lady*, תִּפְאֶרֶת *glory** (especially in feminine participial nouns, thus קֹהֶלֶת); by (וּ), e. g. יַלְדוּת *youth*, מַלְכוּת *kingdom*; or by (ִי), e. g. רֵאשִׁית *beginning*, שְׁאֵרִית *remainder*. Hence arises the rule, that feminine are to be distinguished from

* When the last radical is a guttural, the term. ־ֵחַ is changed into ־ַחַת. A few have a feminine ending which are masculine by their signification, e. g. פֶּחָה *governor*, קֹהֶלֶת *preacher*. The ת of the latter is supposed by some to be added to form a *nomen muneris*, as סֹפֶרֶת Ezra 2 : 57., and by others to correspond to the ة *excellentiæ* in Arabic.

masculine nouns by the termination ־ָה, or ת preceded by one of the vowels above enumerated.*

II. *By the Signification.* 1. The gender of nouns is frequently to be determined by their meaning; thus the following are *feminine: a.* All names of females, whether belonging to the human race or to the brute creation, e. g. אֵם *mother*, פִּילֶגֶשׁ *concubine*; רָחֵל *ewe*, אָתוֹן *she-ass*. *b.* Names of countries and cities, e. g. אֶרֶץ *land*, אֱדֹם *Edom*, כְּנַעַן *Canaan*, מִצְרַיִם *Egypt*, מוֹאָב *Moab*; עִיר *city*, יְרוּשָׁלַיִם *Jerusalem*, צִיּוֹן *Zion*: these by the poetical writers are frequently personified in the feminine with the epithet בַּת *daughter* prefixed, thus בַּת מִצְרַיִם *Daughter of Egypt*, בַּת צִיּוֹן *Daughter of Zion*. *c.* Those members of the bodies both of men and animals which are double, e. g. זְרוֹעַ *arm*, יָד *hand*, עַיִן *eye*, רֶגֶל *foot*, אֹזֶן *ear*.†

2. All nouns are *masculine* by termination which do not end in ־ָה, with the exception of those mentioned in the preceding paragraph. As to their *signification*, masculine nouns comprise, *a.* All names of males, whether men or brutes, e. g. אָב *father*, בֵּן *son*, אָדוֹן *lord*, מֶלֶךְ *king*; אַרְיֵה *lion*, חֲמוֹר *he-ass*. *b.* Names of nations, e. g. אֱדוֹם *Edom*, מוֹאָב *Moab*, יִשְׂרָאֵל *Israel*, אֶפְרַיִם *Ephraim*. *c.* Names of rivers and mountains, e. g. יַרְדֵּן *Jordan*, פִּישׁוֹן *Pishon*, יַבֹּק *Jabbok*; חוֹרֵב *Horeb*, סִינַי *Sinai*, לְבָנוֹן *Lebanon*. *d.* Names of months, e. g. אָבִיב *Abib*, זִיו *Zif*, אֵיתָן *Ethan*, בּוּל *Bul*. *e.* Material-nouns, e. g. זָהָב *gold*, כֶּסֶף *silver*, דָּם *blood*, מַיִם *water*.

§ 495. The above general rules will be found to hold almost throughout; but, as inanimate objects have no gender except the ideal one attributed to them according to the light in which they happen to be regarded, it is by no means to be wondered at if any arbitrary classification made with a view to this particular should prove to be defective.

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* A few nouns sometimes take the termination ־ָא for ־ָה; they are as follows: הָשְׁא Jer. 50:11., זָרָא Num. 11:20., חָגְבָא Is. 19:17., חַמָּא Dan. 11:44., לְבִיָּא Ezek. 19:2., מָרָא Ruth 1:20., מַשָּׂרָא Lam. 3:12., קָרְחָא Ezek. 27:31., שַׁנָּא Ps. 127:2., which may be considered as Aramaisms.

† The words זְרוֹעַ Is. 17:5. and רַגְלַי Ps. 73:2., appear at first sight to be construed in the masculine. The difficulty, however, may be easily cleared up by prefixing to each of these words the preposition בְּ, whose omission is of such frequent occurrence. The first of the two passages would then read, "They are like one who gathers standing corn, and cuts it *with* his arm" (i. e. inclosing it in his arm); the second, according to the K'thibh, "I should soon have fallen *with* my feet." There are a few instances, notwithstanding, in which these words are undoubtedly masculine, e. g. זְרוֹעַ Is. 51:5., רֶגֶל Prov. 1:16. 7:11. Jer. 13:16.

1. Accordingly we find some nouns which are feminine, although destitute of the characteristic termination of that gender, and not included among those which are feminine by signification, e. g. אַגָּן *bowl*, אָח *brasier*, אֶצְבַּע *finger*, אֲשׁוּר *step*, בְּאֵר *well*, בֶּטֶן *belly*, חֶרֶב *sword*, יָתֵד *peg*, כּוֹס *cup*, כִּכָּר *talent*, נַעַל *shoe*, עַיִשׁ *Great Bear*, עֶרֶשׂ *couch*, פַּח *morsel*, צֶלַע *rib*, צָפוֹן *north*, רִבּוֹא *myriad*, תֵּבֵל *world*, תֵּימָן *south*.*

2. Other nouns of this sort are construed in both genders alternately, although in some of them the masculine prevails, and in others the feminine, e. g. אֶבֶן *stone*, אוֹת *sign*, אֳנִי *ship*, אָרוֹן *ark*, אֹרַח *road*, אֵשׁ *fire*, בָּדַר *wall*, גַּן *garden*, גֶּפֶן *vine*, דֶּלֶת *gate*, דֶּרֶךְ *way*, הָמוֹן *multitude*, זָקָן *beard*, חַלּוֹן *window*, חָצֵר *court*, יָמִין *right hand*, לֶחֶם *bread*, לָשׁוֹן *tongue*, מַטֶּה *staff*, נֶפֶשׁ *soul*, סִיר *pot*, עָב *cloud*, עֶרֶב *evening*, עֵת *time*, צאֹן *sheep*, צָבָא *host*, צִפּוֹר *sparrow*, קִיר *wall*, קֶשֶׁת *bow*, רוּחַ *wind*, רְחוֹב *street*, שְׁאוֹל *hell*, שֵׁבֶט *rod*, שַׁבָּת *sabbath*, שֶׁמֶשׁ *sun*, שֵׁן *tooth*, תְּהוֹם *abyss*, תַּעַר *razor*.†

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* The fem. nouns גַּת *wine-press*, דָּת *decree*, should be classed with those ending in the hardened form of the fem. char. (§ 494. 2.), the former being a contraction for גֶּנֶת from גָּנַן *to press*, and the latter for דֶּנֶת from דִּין *to judge*.

† Prof. Ewald has endeavoured, by the application of certain general principles, to include every noun which without the feminine termination is either feminine or common, in the category of those which are feminine by their signification. His arrangement of feminine nouns without the characteristic termination is as follows:

I. Names of persons and animals which belong to the female sex in a *physical* point of view, e. g. אֵם *mother*, רָחֵל *ewe*.

II. Names of objects to which the feminine gender is attributed in an *ideal* manner, viz. 1. Names of objects to which is attached the idea of maternal care and support, e. g. אֶרֶץ *earth*, עִיר *city*, שֶׁמֶשׁ *sun*, &c. 2. Names of invisible agents, e. g. נֶפֶשׁ *soul*, רוּחַ *breath*, אֵשׁ *fire*, &c. 3. From the idea of dependence and subserviency attached to the weaker sex, especially in the East, the feminine gender is conferred upon, *a*. many names of limbs of men and animals, e. g. יָד *hand*, רֶגֶל *foot*, עַיִן *eye*, &c.; *b*. names of articles of clothing, e. g. נַעַל *shoe*; *c*. names of implements, e. g. חֶרֶב *sword*, תַּעַר *razor*, כּוֹס *cup*, &c.; *d*. names of plants and minerals made use of by man, e. g. אֶבֶן *stone*, בְּאֵר *well*. (See Krit. Gram. d. Hebr. Sprache, §§ 166, 167).

Ingenious as his theory certainly is, and plausible as it may appear, still a slight examination of the foundations on which it rests, will suffice to prove it a theory and nothing more: for the majority of the nouns he has adduced as examples, of which we have given only a part, are common, and some of them more frequently masculine than feminine; while by far the greater part of the remaining nouns embraced by his statements, are employed in the masculine exclusively.

§ 496. This use of nouns as common, or of either gender, is not confined to the names of inanimate objects, but extends likewise to some names of animals: these latter consist of, 1. Nouns which constantly preserve the masculine form, the animals they denote being regarded as strong and bold; their gender is left to be determined by the adjective or verb with which they are construed, e. g. גָּמָל *camel*, דֹּב *bear*, זְאֵב *wolf*, חֲזִיר *swine*, כֶּלֶב *dog*, תּוֹר *turtle-dove:* these are employed in each gender alternately, e. g. masc. גְּמַלִּים בָּאִים Gen. 24:63., fem. גְּמַלִּים מֵינִיקוֹת Gen. 32:16.; masc. דֹּב שַׁכּוּל Hos. 13:8., fem. וַתֵּצֶאנָה שְׁתַּיִם דֻּבִּים 2 Kings 2:24., &c. 2. Names of animals, &c. which have the feminine termination, because considered weak and timid, and are still sometimes construed in the masculine, e. g. אַרְנֶבֶת *hare*, דְּבוֹרָה *bee*, בַּת הַיַּעֲנָה *ostrich*, חֲסִידָה *stork*, יוֹנָה *dove*.

§ 497. In Hebrew as in English, the names of many female animals, whether with or without the characteristic termination, differ totally from those of their males, e. g. חֲמוֹר *he-ass*, אָתוֹן *she-ass* (not חֲמוֹרָה); שׁוֹר *ox*, פָּרָה *cow* from פַּר (not שׁוֹרָה); אֲרִי *lion*, לְבִיָּא *lioness* from לָבִיא (not אֲרִיָּה). The same is the case with some nouns denoting the titles and offices of human beings, e. g. אָדוֹן *lord*, גְּבִירָה *lady* (from גְּבִיר); עֶבֶד *man-servant*, שִׁפְחָה or אָמָה *maid-servant*.

FORMATION OF NOUNS.

§ 498. As has been already stated, nouns may be divided, as regards their formation, into two classes, *primitive* and *derivative*. Of the latter by far the greater number derive their origin from verbs: thus we find nouns formed after the preterite, infinitive, and participles of Kal as well as of the other species. These are taken either from active-transitive verbs, denoting, 1st, the action of the verb, as קְטוֹל *killing;* 2d, the person acting, or agent, as קֹטֵל *killer, one killing;* 3d, the instrument of action, as מַפְתֵּחַ *key* (lit. *opener*); 4th, the place of action, as מִזְבֵּחַ *altar* (from זָבַח *to sacrifice*); 5th, the product of the action, as כְּתָב or מִכְתָּב *a writing*, something written (from כָּתַב *to write*): or from intransitive or neuter verbs signifying a state of being, to which the force of such derivatives corresponds, e. g. from יָשַׁב *to sit*, יְשׁוּב *session*, יֹשֵׁב *sitter*, מוֹשָׁב *seat;* from חָכַם *to be wise*, חָכָם *wise man*, חָכְמָה *wisdom*.

§ 499. These derivative nouns are all formed from or in imitation of different parts of the verb, by changing the vowels, or by prefixing or affixing one or more of the letters א, ה, ו, י, מ, נ, ת, which to aid

recollection have been composed into the technical word הֶאָמַנְתִּיו (see § 8. *note*). Of these א is always prefixed, and ה generally affixed; the rest are added either at the beginning or end.

§ 500. We will now enter upon the classification of verbal nouns, arranging them with regard to their forms, in the order of the different modes, tenses, &c. from which they are derived. And as all the primitive nouns likewise present one or other of these forms, we shall include them under the same general heads, leaving the lexicographer, within whose province it falls, to make the requisite distinction between these two classes of nouns, and exhibit their fundamental meanings. All nouns, whether primitive or derivative, have the appearance of being constructed, like the verbs, from roots of three letters each, either consisting entirely of perfect consonants, or containing one or two imperfect ones; accordingly we shall employ in representing their forms the corresponding parts of the several paradigms of verbs.

NOUNS FROM PERFECT VERBS.

KAL.

Preterite.

§ 501. 1. *a.* קָטָל, (קָטָל, קָטַל); f. קְטָלָה. Formed after the preterite of verbs whose second radical has (ַ), which in the nouns is changed for the sake of contradistinction into (ָ), e. g. *Masc.* בָּשָׂר *flesh*, גָּמָל *camel*, דָּבָר *word*, זָהָב *gold*, חָדָשׁ *new*, חָכָם *wise*, יָשָׁר *straight*, פָּעָל *work*. *Fem.* בְּרָכָה *blessing*, חֲדָשָׁה *new*, חֲכָמָה *wise*, צְדָקָה *righteousness*. Some are formed by rejecting the first vowel, and lengthening the second, e. g. זְמַן *time*, יְקָר *dignity*, כְּתָב *writing*, שְׁאָר *remainder*; in a few instances the second vowel is not lengthened, e. g. גֶּבֶר *man*, דְּבַשׁ *honey*, חֲתַת *fear*.

b. קָטֵל (קָטֵל, קָטַל); f. קְטֵלָה, קְטֵלַת (קְטֶלֶת), קְטֵלִית. Formed after intransitive verbs whose second radical has (ַ), e. g. *Masc.* גֶּדֵר *wall*, גָּזֵל *spoil*, זָקֵן *old man*, חָמֵץ *leavened*. *Fem.* אֲבֵדָה *lost*, בְּהֵמָה *beast*, גְּזֵלָה *spoil*; שְׁחֵלֶת *ointment*, תְּכֵלֶת *purple*; גְּבֶרֶת *lady*; שְׁאֵרִית *remainder*. Some reject the first vowel in the masculine, e. g. בְּאֵר *well*, זְאֵב *wolf*, כְּאֵב *pain*. Others take (ֱ) for the first vowel, and (ֶ) for the second, e. g. נֵכָר *strangeness*, שֵׂעָר *hair*, שֵׁכָר *intoxicating drink*. As the preterite and participle of intransitive verbs are so nearly allied in signification (see § 233), these nouns may likewise be regarded as participials.

2. *a.* קָטָל; f. קְטָלָה (קָטְלָה, קַטְלָה), קַטְלוּת. In forming some nouns, both vowels of the preterite are changed into *e* (ֶ), the first modification of *a*, whence they have received the name of *Cegholates*, the distinguishing characteristic of which is that by § 56. 2. they all have *the accent on the penult*, e. g. *Masc.* דֶּרֶךְ *way*, מֶלֶךְ *king*, עֶבֶד *servant*. When the third radical is a guttural, either the second takes (ַ), e. g. זֶבַח *sacrifice*, זֶרַע *seed*; or the first takes (ַ), e. g. נֵזֶר *diadem*, נֵצֶר *branch*, סֵפֶר *book*; or the first takes (ַ) and the second (ַ), e. g. נֵצַח *splendour*, שֵׁמַע *report*. When the second and third radicals are gutturals, both the first and second take (ַ), e. g. נַעַר *boy*, שַׁעַר *gate*, תַּעַר *razor*; and also when the second alone is a guttural, e. g. נַעַל *shoe*, פַּעַם *step*. *Fem.* זְמִרָה *song*, שִׁפְחָה *maid-servant*; חֶרְפָּה *shame*; מַלְכָּה *queen*; נַעֲרָה *girl*, יַלְדוּת *youth*, מַלְכוּת *kingdom*.

b. קֹטֶל; f. קָטְלָה, קִטֶּלֶת. Sometimes the first radical of a Cegholate takes *o*, e. g. *Masc.* אֹכֶל *food*, אֹמֶר *speech*, חֹזֶק *strength*, עֹמֶק *depth*, קֹדֶשׁ *holiness*. When the second or third radical is a guttural, (ֶ) is exchanged for (ַ), e. g. שֹׁחַד *gift*, גֹּבַהּ *height*. *Fem.* אָכְלָה *food*, חָכְמָה *wisdom*, חָרְבָה *desolation*, עָצְמָה *strength*; חוֹתֶמֶת *seal*, כּוֹתָרֶת *capital* of a pillar, עֹפֶרֶת *lead*, תּוֹלַעַת *worm*.

Infinitive.

§ 502. קְטֹל, קְטֹל; f. קְטֹלָה (קְטֹלֶת). These comprise the nouns of action, or infinitives, formed from transitive verbs; and also nouns of existence, or attributives, from intransitive and neuter verbs, e. g. *Masc.* גָּדוֹל *great*, קָטוֹן *small*, קָרוֹב *near*, רָחוֹק *remote*, קָדוֹשׁ *holy*, שָׁלוֹם *peace*, כָּבוֹד *glory*, אָדוֹם *red*, שָׁחוֹר *black*, אָיֹם *dreadful*. Some nouns take the form of the construct, e. g. סְגוֹר *inclosure*, כְּפוֹר *cup*, יְקוֹד *burning*; when the first radical is a guttural, it takes (ֲ), e. g. חֲלוֹם *dream*; except א, which has (ֳ) instead (§ 88. 2.), e. g. אֲזוֹב *hyssop*, אֲפוֹד *ephod*. *Fem.* בְּכוֹרָה *first-born*, עֲבֹדָה *service*; יְבֹשֶׁת *dry*, יְכֹלֶת *ability*, כְּתֹנֶת *tunic*, נְחֹשֶׁת *copper*.

Participles.

§ 503. *Active.* 1. קֹטֵל; f. קֹטֶלֶת. The regular form of the *nomen agentis*, e. g. *Masc.* חֹבֵל *sailor*, יוֹנֵק *suckling*, עוֹלֵל *child*, רֹגֵל *fuller*. *Fem.* סֹחֶרֶת *shield*, שֹׁמֵמָה *desert*, תּוֹעֵבָה *abomination*.

2. קָטֵל. Here the second radical takes *a* instead of *e*, e. g. אוֹצָר *treasure*, גּוֹרָל *lot*, חוֹתָם *seal*, עוֹלָם *eternity*.

§ 504. *Passive.* 1. קָטוּל, קְטוּל; f. קְטוּלָה, קָטְלָה. Regular form of the *nomen patientis*, e. g. *Masc.* בָּחוּר *chosen*, זָכוּר *male*, עָצוּם *mighty*, עָרוּם *naked*. Some reject the first vowel, e. g. גְּמוּל *deed*, זְבוּל *dwelling*, יְבוּל *produce*, כְּרוּב *cherub*. When the first radical is א, it takes (ֶ) (§ 88. 2.), e. g. אֲבוּס *crib*, אֲטוּן *yarn*. *Fem.* אֲרוּכָה *bandage*, גְּבוּרָה *strength*, יְשׁוּעָה *help*, מְלוּכָה *kingdom*, שְׁמוּעָה *report*; אֲדָמָה *redness*, אֲלֻמָּה *sheaf*, חֲתֻלָּה *swathe*, סְגֻלָּה *possession*.

2. קָטִיל, קְטִיל; f. קְטִילָה, קְטִילוּת. Some, like the passive participle in Chaldee and Syriac, have (ִי) for the second vowel instead of (וּ), e. g. *Masc.* אָסִיף *harvest*, אָסִיר *prisoner*, אָצִיל *joint*, בָּחִיר *chosen*, בָּצִיר *vintage*, גָּדִישׁ *stack* of corn, מָשִׁיחַ *anointed*, נָזִיר *consecrated*. Some reject the first vowel, e. g. בְּרִיחַ *bar*, דְּבִיר *adytum* templi, כְּסִיל *fool*, מְחִיר *price*. *Fem.* אֲכִילָה *food*, נְגִינָה *lyric*; יְדִידוּת *delight*, כְּסִילוּת *folly*.

Dagheshed Nouns.

§ 505. Some nouns have (ַ) or (ָ) under the first radical, and consequently Daghesh in the second. These may be regarded as formed from or after the intensive species.

PI'HEL.

Preterite.

§ 506. אַלֵּם, קַטֵּל, קִטֵּל, קְטוֹל, קְטוּל; f. קַטֶּלֶת, קִטְּלָת. Examples: אַלֵּם *dumb*, חֲבֵל *mast*, כִּסֵּא *throne*, עִוֵּר *blind*, פִּקֵּחַ *seeing*, חֵרֵשׁ *deaf* (*ē* for *i* by § 102. 1. *c.*), אִוֶּלֶת *foolishness*, עִוֶּרֶת *blindness*. Some have (ָ) instead of (ַ), e. g. אִכָּר *husbandman*, אֹסֶר *vow*, כִּכָּר *talent*: others (וֹ), e. g. גִּבּוֹר *strong*, צִפּוֹר *sparrow*, שִׁכּוֹר *intoxicated*; שִׁבֹּלֶת *ear of corn*: and others (וּ), e. g. בִּכּוּר *first fruits*, לִמּוּד *skilful*.

Infinitive.

§ 507. קַטֵּל, קַטֵּל, קַטִּיל, קַטּוּל; f. קַטֶּלֶת (קַטֹּלֶת), קַטָּלָה. Examples: מַקֵּל *staff*; אַדֶּרֶת *magnificence*, כַּפֹּרֶת *cover* of the ark. Some nouns of this class take (ָ) for the second vowel, e. g. גַּנָּב *thief*, סַבָּל *burden*, שַׁבָּת *sabbath*; בַּקָּשָׁה *request*, חַטָּאָה *sin*. Others have (ִי), e. g. אַדִּיר *great*, אַמִּיץ *strong*, פַּטִּישׁ *hammer*, צַדִּיק *righteous*, שַׁלִּיט *ruler*. And a few have (וּ), e. g. עַמּוּד *pillar*, שַׁכּוּל *childless*, בַּחוּר *youth*.

PU'HAL.

§ 508. קֻטַּל ; f. קֻטַּלַת. A few are formed after the infinitive of this species, e. g. סֻבַּךְ *thicket*, סֻבָּל *burden* ; כֻּתֹּנֶת *tunic*.

Nouns formed by the Addition of a Servile Letter.

מ prefixed.

§ 509. The letter מ prefixed to verbal roots to denote the place or instrument of action is considered, and properly so, to be a fragment of one or other of the interrogative pronouns מָה *what ?* מִי *who ?* In addition to the participial nouns of the Pi'hel, Pu'hal, Hiph'hil, and Hoph'hal species, e. g. מְבַשֵּׁל *kitchen*, מָקָצוֹעַ *corner*, מַשְׂכִּיל *didactic poem*, מָשְׁחַת *corruption*, there are other nouns formed by prefixing מ, which denote either the instrument, place, or product of the action, or the action itself considered abstractedly.

1. *Instrument.* מַקְטֵל (מַקְטוּל) ; f. מַקְטֶלָה (מַקְטֶלֶת, מַקְטֻלָּה). Examples : *Masc.* מַזְלֵג *flesh-hook*, מַכְתֵּשׁ *mortar*, מַפְתֵּחַ *key* ; מַלְבּוּשׁ *clothes*, מַנְעוּל *bolt*. *Fem.* מַחֲרֵשָׁה *plough*, מַכְשֵׁלָה *stumbling-block*, מַשְׁעֵנָה *stay* ; מַאֲכֶלֶת *knife*, מַחְמֶצֶת *leaven* ; מִכְמֹרֶת *fishing-net*.

2. *Place.* מִקְטָל (מִקְטַל), מַקְטֵל. Examples : מִזְרָח *sunrise*, מִשְׁכָּן *dwelling-place*, מִשְׁפָּט *place of judgment* ; מִזְבֵּחַ *altar* ; מַרְבֵּק *stall*.

3. *Product.* מִקְטָל, מִקְטַל. Examples : מִכְתָּב *writing*, מֶרְחָק *distance*, מִזְמוֹר *song*.

4. *Abstract Nouns.* מִקְטָל, מִקְטַל ; f. מִקְטָלָה (מָקְטָלָה), מַקְטָלָה (מַקְטָלוּת). Examples : מִמְכָּר *sale*, מִמְשָׁל *dominion* ; מִלְחָמָה *war*, מֶמְשָׁלָה *dominion*, מִשְׁמַעַת *audience* : מַעֲשֵׂר *tithe*, מַקְהֵל *assembly* ; מַמְלָכָה *sovereignty*, מַמְלָכוּת *id.*

ת prefixed.

§ 510. 1. The letter ת is prefixed to the root in forming a large number of nouns. This afformative, for whose explanation grammarians, after exhausting their ingenuity on the subject, have left little else than fanciful conjectures, may be assumed to be the principal letter of the particle אֵת = יֵשׁ (see chapter on the Particles) ; which, being closely connected with the verbal root, points it out as denoting

either a concrete existence to which is attached the attribute contained in the root, or as the attribute itself taken abstractedly, e. g. פָּאַר *to glitter*, תִּפְאָרָא *glory* (that which glitters); מָרַר *to be bitter*, תַּמְרוּר *bitterness* (the quality of being bitter).

2. תִּקְטָל, תַּקְטֵל, תַּקְטִיל, תַּקְטוּל; f. תִּקְטָלָה (תִּקְטָלַת), תַּקְטֵלָה, תַּקְטִילָה, תַּקְטוּלָה. These comprise both abstract and concrete nouns, e. g. תִּדְהָר *elm*, תִּדְעָל *fear*; תִּפְאֶרֶת or תִּפְאָרֶת *glory*, תִּפְלָצֶת *dread*: תַּשְׁבֵּץ *checkered cloth*; תַּבְעֵרָה *Tabera*, תַּרְדֵּמָה *deep sleep*: תַּכְרִיךְ *cloak*, תַּלְמִיד *disciple*; תַּאֲנִיָּה *complaint* for תַּאֲנִיָּה: תַּמְרוּק *cleansing*, תַּנְחוּם *consolation*; תַּנְחוּמָה *id.*, תַּהֲלוּכָה *procession*, תַּהְפוּכָה *folly*.

א prefixed.

§ 511. אֶקְטָל, אַקְטֵל, אַקְטִיל; f. אֶקְטָלָה. Examples: אֶצְבַּע *finger*, אֶשְׁנָב *lattice*, אַשְׁכָּר *gift* (a few have (_) under the first letter, as אַכְזָב *false*, אַכְזָר *hard*); אֶזְעָדָה *armlet*, אַזְכָּרָה *memorial*, אַמְתַּחַת *sack*: אֶפְרַח *pullet*, אֶשְׁכּוֹל *cluster*: אַבְנֵט *girdle*, אַכְזִיב *Achzib*.

י prefixed.

§ 512. יִקְטָל, יַקְטֵל, יַקְטוּל. Examples: יִצְהָר *oil*, יִצְחָק *Isaac*; יַעֲקֹב *Jacob*; יַלְקוּט *bag*.

וֹ or וֹן affixed.

§ 513. קָטְלָן, קָטְלָן, קָטְלָן, קָטְלָן; קַטְלוֹן, קֶטֶלוֹן, קִטְלוֹן, קִטָּלוֹן, קֻטָּלוֹן. These consist either of abstract nouns or of nouns denoting the subject or object of the verbs from which they are derived, e. g. אֲבַדָּן *destruction*, אַלְמָן *widower*, אֶתְנָן *gift*, קָרְבָּן *oblation*, שֻׁלְחָן *table*; אַלְמָנָה *widow*: אַגְמוֹן *caldron*, אַרְבּוֹן *drought*; חֶסְרוֹן *want*; יִתְרוֹן *gain*, שַׁלְטוֹן *powerful*, פִּתְרוֹן *interpretation*; בְּצָרוֹן *hunger*, זִכָּרוֹן *memory*, פִּקָּדוֹן *deposite*, שִׁבָּרוֹן *breach*, עֵרָבוֹן *pledge*; דְּאָבוֹן *pining*, פְּרָזוֹן *leader*. Occasionally this termination has a diminutive force, e. g. אִישׁוֹן *mannikin*, the name given in Hebrew to the *pupil* of the eye.

ם or וֹם affixed.

§ 514. A few nouns used adverbially are formed from others by affixing this letter, e. g. יוֹמָם *daily*, אָמְנָם *truly*, פִּתְאֹם (= פִּתְעֹם) *suddenly*.

־י affixed.

§ 515. These are derived from other nouns by affixing the letter י resting in its homogeneous vowel (ִ); their forms of course depend upon those of their primitives. They consist of,

1. Patronymic nouns, or ancestral appellations, e. g. גָּדִי *Gadite*, דָּנִי *Danite*, יִשְׂרְאֵלִי *Israelite*, יִשְׁמְעֵאלִי *Ishmaelite*.

2. Gentile nouns, or national appellations, e. g. מִצְרִי *Egyptian*, עִבְרִי *Hebrew*, פְּלִשְׁתִּי *Philistine*, פְּרִזִּי *Perizzite*. The feminine of these nouns is formed by adding either the char. term. ־ָה, and inserting Daghesh in the final י of the masculine, in order to retain the preceding short vowel; or by merely affixing its hardened form ת, e. g. מִצְרִיָּה or מִצְרִית *an Egyptian woman*, עִבְרִיָּה or עִבְרִית *a Hebrew woman*.

3. Appellations which have reference neither to descent nor citizenship, but to some other prominent attribute, e. g. אַדְמֹנִי *red*, אַכְזָרִי *cruel*, נָגִידִי *princely*, שֵׁנִי *second*, &c.

§ 516. 1. Feminine nouns ending in ־ָה, on receiving this termination, change the final ה into ת (see § 73. 2. *d.*), e. g. עַזָּה *Gaza*, עַזָּתִי *Gazite*, inhabitant of Gaza.

2. When a masculine noun which should receive an affixed י ends in ה, either this latter is rejected, as בְּרִיעָה *Beriah*, בְּרִיעִי *a descendant of Beriah;* or the noun is employed in the signification required without a change of termination, as לִימְנָה מִשְׁפַּחַת הַיִּמְנָה *of Jimna, the family of the Jimnites*, Num. 26 : 44. ; or else ה is rejected, and replaced by the syllable נִי, as לְשֵׁלָה מִשְׁפַּחַת הַשֵּׁלָנִי *of Shelah, the family of the Shelanites*, Num. 26 : 20.

3. When the primitive ends in י, the afformative is omitted, e. g. לְיִשְׁוִי מִשְׁפַּחַת הַיִּשְׁוִי *of Jesui, the family of the Jesuites*, Num. 26 : 44.

NOUNS FROM IMPERFECT VERBS.

From Verbs פ״נ and פ״י.

§ 517. מַגָּשׁ ; f. מַגֶּשֶׁת, מַגָּשָׁה. The only nouns פ״נ are those formed by prefixing מ with a vowel to the root; the initial liquid, as in the verbs, being assimilated to the letter following, which consequently receives Daghesh (§ 314). These comprise abstract and concrete nouns, which in form resemble participles of the Hiph'hil species, e. g. *Masc.* מַבָּט *expectation*, מַטָּע *plantation*, מַפָּח *expiring*, מַתָּן *gift*, מַשָּׂה

staff. *Fem.* מַטָּרָה *custody,* מַפָּלָה *ruins;* מַגֵּפָה *plague,* מַפֶּלָה *ruins.* A few take *o* or *u* for the second vowel, e. g. מַשּׁוֹר *saw;* מַבּוּעַ *fountain,* מַדּוּחַ *seduction.*

§ 518. 1. מוֹשָׁב, מוֹשַׁב, מוּשָׁב; f. מוֹשָׁבָה, מוֹשַׁבָה, מוּשָׁבָה. Most nouns פ"י are formed by prefixing מ, and restoring ו, which rests in *o* or *u*. These also resemble the Hiph'hil species, e. g. מוֹדָע *acquaintance,* מוֹשָׁב *seat;* מוֹלָדָה *Moladah,* מוֹרָשָׁה *possession,* מוֹסָדָה *foundation,* מוֹלֶדֶת *birth-place:* מוֹעֵד *appointed time,* מוֹפֵת *sign,* מוֹקֵשׁ *snare;* מוֹסֵרָה *bond,* מוֹעֵצָה *counsel:* מוּסָד *foundation,* מוּסָר *instruction;* מוּסָדָה *foundation,* מוּעָדָה *asylum.* In a few nouns ו remains, and rests in (.) or (_), e. g. מִישׁוֹר *plain,* מֵיטָב *the best part;* מֵינֶקֶת *nurse.*

2. מַשָּׁב, מַשּׁוּב; f. מַשָּׁבָה. Some nouns פ"י are formed like those of פ"נ, e. g. מַדָּע *knowledge,* מַצָּב *station;* מַבּוּל *deluge:* מַצֵּבָה *pillar,* מַצֶּבֶת *id.*

3. תּוֹשָׁב, תּוּשׁוֹב; f. תּוֹשָׁבָה. Some nouns are formed from these roots by prefixing ת in the same manner as מ, e. g. תּוֹשָׁב *sojourner,* תּוֹכָחָה *chastisement;* תִּירוֹשׁ *must,* תֵּימָן *south.*

§ 519. שָׁבָה. A few feminine nouns are formed by affixing the char. fem. ־ָה, and rejecting the first radical, e. g. יָדָעָה *knowledge,* עֵצָה *counsel,* שֵׁנָה *sleep;* and one by repeating the two last radicals, viz. צֵאֱצָאִים *productions* from יָצָא.

From Verbs ע"ו or ע"י.

KAL.

§ 520. 1. *Preterite.* קָם, קַם; f. קָמָה, קַמָה. Some nouns ע"ו are formed precisely like the preterite of verbs of the same species, viz. by rejecting ו together with its vowel, e. g. זָר *stranger,* עָב *cloud,* צַר *enemy,* רָשׁ *poor;* צָרָה *rival,* קָמָה *standing corn:* or by rejecting ו, and giving the intransitive vowel (_) of the second radical to the first (§ 384), e. g. אַל *god,* גֵּר *stranger,* כֵּן *upright,* מֵת *corpse,* נֵר *lamp;* עֵדָה *witness,* צֵדָה *food.*

2. קוֹם, קוּם; f. קוֹמָה, קוּמָה. Some retain ו, which rests in *o* or *u*, e. g. אוֹר *light,* בּוֹר *purity,* יוֹם *day;* קוֹמָה *stature,* שׁוֹאָה *tempest,* בּוּשָׁה *shame:* אוּר *flame,* חוֹר *hole,* סוּס *horse,* רוּחַ *wind;* דּוּגָה *fishing,* דּוּמָה *silence,* צוּרָה *form,* שׁוּבָה *return.* These, however, may be considered as formed from or according to the infinitive absolute or construct.

3. קָוֶם. In others ו is mobile, and takes the vowel (ֶ), e. g. אָוֶן *vanity*, מָוֶת *death*, עָוֶל *iniquity*, תָּוֶךְ *midst*. Once, where the third radical is א, it has (ָ), viz. שָׁוְא *falsehood*.

§ 521. 1. בִּין, בִּן; f. בִּינָה, בִּנָה. In nouns formed after the preterite of verbs עי, either י rests in a preceding (ִ), e. g. גִּיר *lime*, נִיב *fruit*, נִיר *posterity*, עִיר *city*, צִיץ *flower*, קִיר *wall*, שִׁיר *song*; בִּינָה *understanding*, חִירָה *Hirah*, שִׁירָה *song*,: or it is mobile, and takes (ַ) for its own vowel, e. g. זַיִת *olive*, חַיִל *strength*, לַיִל *night*, עַיִן *eye*, שַׁיִת *thistles*; אֵיבָה *hostility*.

2. קָמוֹן, בִּינוֹן. Some are formed by affixing וֹן to the preterite, e. g. זָדוֹן *pride*, לָצוֹן *scorn*, שָׂשׂוֹן *joy*; חִיצוֹן *outside*, תִּיכוֹן *medial*: once זָדוֹן *proud*, as from זִיד.

§ 522. *Infinitive*. יָקוּם, יָבִין, יְבוּל *produce*, יְקוּם *being*, יְתוּר *investigation*; יְרִיב *adversary*.

מ prefixed.

§ 523. The majority of nouns from this part of verbs לו are formed by prefixing מ; they generally denote the *place of action*.

§ 524. 1. *Absolute*. מָקוֹם; f. מְקוֹמָה. Examples: *Masc.* מָאוֹר *a light* (a place whence light issues), מָכוֹן *dwelling-place*, מָלוֹן *lodging-place*, מָקוֹם *place*; very seldom מ takes (ֵ), e. g. מֵרוֹם *Merom* (high place), מֵרוֹץ *race*. *Fem.* מְכוֹנָה *place*, מְצוֹדָה *net*.

2. *Construct*. *a.* מְקוֹם; f. מְקוֹמָה. *Masc.* מָבוֹשׁ *pudendum*, מָגוּר *dwelling-place*, מָעוֹף *darkness*, מָרוּד *persecution*. *Fem.* מָבוּסָה *trampling down*, מְבוּקָה *emptiness*, מְלוּנָה *shed*, מְנוּחָה *rest*, מְצוּדָה *net*.

§ 525. תְּקוֹם; f. תְּקוּמָה. A few nouns are formed after the infinitive construct by prefixing ת, e. g. תְּהוֹם *abyss*; תְּבוּנָה *understanding*, תְּכוּנָה *place*, תְּמוּנָה *image*, תְּקוּמָה *power of resistance*, תְּרוּפָה *medicine*, תְּשׁוּבָה *return*.

HOPH'HAL.

§ 526. *Participle*. מוּקָם; f. מוּקָמָה. The nouns of this form are few in number, e. g. מוּעָקָה *darkness*, מוּצָק *foundling*; מוּעָקָה *weighty burden*.

From Verbs ע״ע.

§ 527. *Preterite.* סַב, סֵב; f. סַבָּה, סֵבָּה. These biliteral monosyllables take either (ַ), e. g. גַּן *garden*, דַּל *weak*, עַז *strong*, קַל *light*, חַי *alive*; which in some is lengthened into (ָ), e. g. חָם *warm*, תָּם *perfect*: or (ֶ), e. g. חֵן *grace*, לֵב *heart*, עֵת *time*, קֵן *nest*, קֵץ *end*, שֵׁן *tooth*. Feminines are formed by adding the term. ־ָה and inserting Daghesh in the second radical, e. g. חַיָּה *alive*, חַמָּה *warmth*, כַּלָּה *bride*, שַׁמָּה *desolation*; those which have (ֶ) in the masculine changing it into (ַ) by § 101. 2. *b.*, e. g. בְּצָרָה *marsh*, גִּזָּה *fleece*, זִמָּה *plan*, מִלָּה *word*, נִדָּה *abomination*; unless the second radical is a guttural, when the (ֶ) is retained, e. g. גֵּרָה *cud*.

§ 528. *Infinitive.* סַב; f. סֵבָּה. Examples: חֹם *warmth*, עֹז *strength*, עֹל *yoke*, קֹר *cold*, תֹּם *fulness*, תֹּךְ *oppression*. Feminines are formed by adding ־ָה and changing *ō* on the insertion of Daghesh into *ŭ*, by § 101. 3. *b.*, e. g. גֻּלָּה *a spring*, חֻפָּה *bridal bed*, חֻקָּה *statute*, סֻכָּה *booth*, קֻבָּה *tent*.

מ prefixed.

§ 529. מָסָב, מָסַב, מָסֹב, מָסַב, מֵסֵב, מוֹסָב; f. מְסִבָּה. These consist of nouns formed from ע״ע roots by prefixing מ, e. g. *Masc.* Kal pret. מָסָךְ *covering*, מָגֵן *shield*; infin. מָעוֹז *fortress*: Hiph. part. מֵסַב *divan*, מֵצַר *strait*; מֵכֶס *tribute*, מֵמַר *bitterness*; מַשָּׁק *running about*: Hoph. part. מוּסָךְ *covered walk*, מוֹרָךְ *fear*. *Fem.* מְגִלָּה *roll*, מְזִמָּה *thought*, מְחִתָּה *destruction*, מְסִלָּה *high road*; when the second radical is a guttural, the first takes (ַ), e. g. מְאֵרָה *curse*, מְגֵרָה *saw*; once with pref. נ, viz. נְסִבָּה *event*.

ת prefixed.

§ 530. תֵּסֶב; f. תְּסִבָּה. Examples: *Masc.* תֵּבֶל *defilement*, תֵּמֶס *melting*. *Fem.* תְּהִלָּה *praise*, תְּחִלָּה *beginning*, תְּחִנָּה *mercy*, תְּפִלָּה *prayer*.

From Verbs ל״ה.

KAL.

§ 531. *Preterite.* גָּלָה, גָּלֵה, גָּלֶה; f. גָּלָה, גָּלֵה. The nouns of this class which end in ־ָה are masculine; those in ־ֵה are feminine, of which this is the characteristic termination, the radical ה being rejected by § 77. 3., whence the forms גָּלָה and גָּלֵה for גָּלְהָה and גָּלֵהָה. Ex.

amples: *Masc.* חָזֶה *breast*, עָלֶה *leaf*, קָנֶה *staff*, קָצֶה *end*, קָשֶׁה *hard*, שָׂדֶה *field*. *Fem.* אָלָה *oath*, מָנָה *portion*, קָצָה *end*, קָשָׁה *hard*, שָׂפָה *lip*, שָׁנָה *year*. Some have (ֶ) for the first vowel, e. g. *Masc.* גֵּאֶה *proud*, נֵכֶה *reviling*, קֵצֶה *end*, רֵעֶה *associate*. *Fem.* גֵּאָה *pride*, גֵּוָה *elevation*, מֵאָה *hundred*, מֵאָה *corner*. Others take (ֵ), e. g. בֵּכֶה *weeping*, הֵגֶה *meditation*.

§ 532. גָּלוּ, גָּלוּ; f. גְּלוּת, גָּלוּת, גְּלוָה, גַּלְוָה. In some לה nouns, ו mobile appears as the third radical, e. g. עָנִי *afflicted*, שָׁלֵו *quiet*. More frequently this letter rests in its homogeneous vowel *u*, e. g. *Masc.* אָחוּ *meadow*, שָׂחוּ *swimming*; and twice in the cognate *o*, rejecting the first vowel, viz. שְׁבוֹ *agate*, תְּאוֹ *gazelle*. *Fem.* גָּלוּת or גָּלֻת *exile*, הָגוּת *thought*, חָסוּת *confidence*; others reject the first vowel, e. g. זְנוּת *whoredom*, רְאוּת *vision*, פְּדוּת *deliverance*, שְׁבוּת *captivity*, עֳנוּת *affliction*. Some feminines are formed by adding the more usual termination ־ָה, e. g. חֶדְוָה *joy*, עֶרְוָה *nakedness*, שַׁלְוָה *quietness*.

§ 533. גָּלִי, גָּלִי; f. גָּלִיָּה, גָּלִית, גְּלִית. In other nouns י takes the place of ת final, the first vowel being either retained or rejected, e. g. *Masc.* נָקִי *pure*, עָנִי *afflicted*, צָלִי *roast*, קָלִי *id.*, שָׁנִי *crimson*; דְּלִי *water-bucket*, כְּלִי *vessel*, מְרִי *obstinacy*, פְּרִי *fruit*, צְבִי *splendour*, קָשִׁי *hardness*, שְׁבִי *captivity*. *Fem.* Formed by the addition of the characteristic ־ָה, in consequence of which י receives Daghesh conservative, e. g. עֲלִיָּה *loft*, עֲנִיָּה *afflicted*, שְׁבִיָּה *captive*, שְׁתִיָּה *drinking*; or by affixing the hardened characteristic ת, e. g. גְּזִית *cutting*; בְּרִית *covenant*, כְּרִית *separation*, שְׁבִית *captivity*, שְׁחִית *pit*.

§ 534. גִּי. Some nouns of the preceding form whose second radical is also ה or ו, reject it according to § 93. 3. *b*., e. g. צִי *aridity* for צִיָּה; אִי *howling* for אִיּוּ, כִּי *brand* for כִּוּי, עִי *heap* for עִיּוּ, רִי *irrigation* for רִיּוּ.

§ 535. *Participle.* גֹּלֶה, גָּלוּ, גָּלִי; f. גֹּלָה, גְּלִיָּה, גּוֹלִיָּה. Examples: *Masc.* חֹזֶה *prophet*, יוֹרֶה *early rain*, רֹאֶה *seer*. *Fem.* (see the form גָּלָה, § 531) שׁוֹאָה *storm*, תּוֹעָה *impiety*. Occasionally ת is changed into ו (or perhaps we should rather say the original ו is restored, see § 439. 1. *note*), which rests in the vowel *u*, e. g. בֹּהוּ *vacuity*, תֹּהוּ *emptiness*; or into י, which rests in *i*, e. g. דֹּמִי *silence*, חֹרִי *wheaten bread*, חָלִי *sickness*. *Fem.* Formed by the addition of the characteristic ־ָה, which causes the insertion of Daghesh conservative in י (§ 32), e. g. הֹמִיָּה *brawler*, פֹּרִיָּה *fruitful*; also with *u* for the first vowel, e. g. הוּמִיָּה *silence*.

מ prefixed.

§ 536. מִגְלֶה, מַגְלֶה; f. מִגְלָה, מַגְלִית. To these the letter מ is prefixed with either (ִ) or (ַ), the radical ה resting in (ֶ), e. g. *Masc.* with (ִ), מִבְנֶה *building*, מִקְוֶה *hope*, מִקְנֶה *purchase*, מִקְרֶה *accident*, מִשְׁנֶה *the second*; with (ַ), resembling the Hiph. part., מַטְוֶה *spinning*, מַרְאֶה *sight*, מַרְבֶּה *greatness*. *Fem.* מִצְוָה *command*, מִקְוָה *reservoir*; מַרְבִּית *multitude*, מַרְעִית *pasturing*, מַשְׂכִּית *figure*.

ת prefixed.

§ 537. תַּגְלֶה, תִּגְלֶה, תָּגְלֶה, תְּגֻלָּה, תַּגְלוּת, תִּגְלִית. When the first radical is א, the weakest of the gutturals, the prefixed ת always has (ַ), e. g. תַּאֲוָה *wish*, תַּאֲלָה *curse*, תַּאֲנָה *desire*. Otherwise it takes (ִ), e. g. תִּגְרָה *strife*, תִּכְלָה *perfection*, תִּקְוָה *hope*; sometimes (ֶ), e. g. תֶּהֱלָה *sin*, תֶּרְמָה *deceit*; and occasionally (ָ), e. g. תָּלְאָה *labour*, תְּעָלָה *channel*. Some end in ות or ית־ (§ 494. I. 2.), e. g. תַּזְנוּת *idolatry*, תַּרְבוּת *offspring*; תַּבְלִית *destruction*, תַּבְנִית *model*, תַּכְלִית *completion*, תַּרְבִּית *interest*.

א prefixed.

§ 538. אַגְלָה; f. אֶגְלָה, אֲגֻלָּה. [A few nouns are formed from roots לה by prefixing א with (ַ) or (ֶ), e. g. אַרְבֶּה *locust*; אֲחֻזָּה *declaration*, אֶתְנָה *gift*.

וֹן or ן affixed.

§ 539. גְּלוֹן, גִּלְיוֹן, גֶּלְיוֹן, גַּלְיוֹן, גִּלְיוֹן. Nouns receiving the termination וֹן either reject ה radical, e. g. יָגוֹן *affliction* for יַגְהוֹן (§ 77. 3.), so חָזוֹן *sight*, חָרוֹן *burning*, רָזוֹן *leanness*, רָצוֹן *delight*, שָׁאוֹן *noise*; or change it into י, e. g. אֶבְיוֹן *poor*, הֶגְיוֹן *meditation*, פְּדְיוֹן *ransom*, רַעְיוֹן *endeavour*. Sometimes the second radical has (ֶ), and receives Daghesh conservative by § 32, e. g. בְּזָיוֹן *contempt*, גְּלָיוֹן *tablet*; but when the second radical is a guttural, the (ִ) of the first is lengthened into (ֵ), e. g. הֵרָיוֹן *conception*. Some nouns take ן־, and change the radical ה into י, e. g. בִּנְיָן *building*, עִנְיָן *business*, קִנְיָן *acquisition*. In one instance ן is simply affixed to the form גָּלִי, viz. קָצִין *judge*.

From Verbs לא.

KAL.

§ 540. מָצָא, מֶצֶא, מִצְא. Those few nouns which are formed from roots לא take either the precise form of the preterite or participle, or deviate from it in the vowels alone. None of them receive an additional letter, e. g. Pret. צָבָא *host*, צָמָא *thirst*; דֶּשֶׁא *grass*, טֶנֶא *basket*, כֶּלֶא *prison*, פֶּלֶא *miracle*. Part. גֹּמֶא *papyrus*, סֹבֶא *wine*.

PI'HEL.

§ 541. מְצָא, מַצָּא. A few dagheshed nouns are formed from these roots, resembling either the preterite or infinitive of the intensive species of the verb, e. g. Pret. כִּסֵּא *seat*. Infin. דַּכָּא *broken*, חַטָּא *sinner*, קַנָּא *jealous*.

QUADRILITERAL NOUNS.

§ 542. קַטְלָל, קַטְלוּל, קִטְלִיל. These quadriliterals are formed, not by affixing an additional letter to the root, but by doubling the third radical, with *ā*, *ō*, *ū*, *or ī* for the intervening vowel, e. g. רַעֲנָן *green*, שַׁאֲנָן *quiet*; נַהֲלֹל *pasture*, נִיחוֹחַ *pleasure*; גַּבְנוּן *knob*, נַאֲפוּף *adulteryy*, נַעֲצוּץ *thorn-hedge*, שַׁבְלוּל *snail*; חַכְלִיל *obscure*, סַגְרִיר *rain*.

Nouns Reduplicating the First Radical.

From Verbs עע.

§ 543. סִבְסֵב. סַבְסַב; f. סִבְסֵבָה, סַבְסָבָה, סַבְסֶבֶת. These nouns are formed like the intensive species of verbs of the same class, viz. by the reduplication and subsequent transposition of the first radical (see § 143. 3.). They may be ranged under the heads of preterite and infinitive, according to the vowels by which they are accompanied, e. g. Pret. צִלְצַל *cymbal*, צִנְצֶנֶת *pot*. Infin. קָרְקֹד *crown* of the head, גֻּלְגֹּלֶת *skull*; חַרְחֹר *inflammation*: גַּלְגַּל *wheel*, דַּרְדַּר *weed*, חַתְחַת *fearful*, עַפְעַף *eyelash*, קַעֲקַע *mark*; חַלְחָלָה *pain*; גַּרְגֶּרֶת *neck*, קַשְׂקֶשֶׂת *scale*: זַרְזִיר *girded*; this last form is also assumed by a noun whose root is not עע, viz. זַרְזִיף *rain*.

Nouns Reduplicating the Final Syllable.

§ 544. קָטַלְטָל, קָטַלְטַל, קָטַלְטֵל; f. קָטַלְטָלָה. Names of colours double the last syllable, to form diminutives, e. g. אָדֹם *red*, אֲדַמְדָּם *reddish*; יָרֹק *green*, יַרַקְרָק *greenish*; שָׁחֹר *black*, שְׁחַרְחֹר *blackish*. Some attributives of other significations assume these forms, e. g. חֲפַכְפַּךְ *crooked*, עֲקַלְקַל *devious*, פְּתַלְתֹּל *perverse*, אֲסַפְסֹף *rabble*. The word אֲבַעְבֻּעֹת *pustules* is formed from the root בִּיעַ by reduplicating its principal letters and prefixing א prosthetic. In a few instances the reduplication is merely connected with the original word by Makkeph, e. g. יְפֵה־פִיָּה *very beautiful*, פְּקַח־קוֹחַ *wide opening*.

Nouns Affixing or Inserting a Liquid or Palatal.

§ 545. Quadriliterals formed by affixing a liquid to the root for the most part take ל, e. g. בַּרְזֶל *iron*, כַּרְמֶל *garden*, עֲרָפֶל *darkness*, חַרְגֹּל *locust*, קַרְסֹל *ankle*, גְּבִעֹל *corolla*; some take ן, e. g. גַּרְזֶן *axe*, צִפֹּרֶן *finger-nail*. The liquid most frequently inserted is ר, e. g. שַׂרְעַפִּים *thought*, חַרְצֻב *band*, קַרְדֻּם *axe*, שַׁרְבִּיט *sceptre*; in the following instance we have an inserted ל, viz. גַּלְמוּד *solitary*. The two following are formed by affixing the palatal ד, viz. גִּנְזַךְ *treasury*, חַדְרַךְ *Hadrach*. A few affix the sibilant שׁ, e. g. חַלְמִישׁ *flint*, חֶרְמֵשׁ *sickle*, עַכָּבִישׁ *spider*.

Nouns of Miscellaneous Forms.

§ 546. The derivation of the following quadriliterals has not hitherto been satisfactorily ascertained, viz. *Masc.* גִּזְבָּר *treasurer*, פִּתְגָם *edict*, טִפְסַר *satrap*, עַכְבָּר *mouse*, עַקְרָב *scorpion*, פַּרְעֹשׁ *flea*, סְנַפִּיר *fin*. *Fem.* אַרְנֶבֶת *hare*, חֲבַצֶּלֶת *meadow-saffron*.

MULTILITERALS.

§ 547. A few nouns occur consisting of five or more letters, and which are not formed by reduplicating the final syllable (see § 544): they are mostly Chaldaisms, and are employed, with but few exceptions, only by the later writers, e. g. אַרְגָּמָן *purple* (formed perhaps from the root רָגַם, with א prosthetic and ן affixed), אֲגַרְטָל *basin* (א prosthetic and ר inserted), אַדַרְכֹּן *daric* (a Persian coin), אֲחַשְׁדַּרְפָּן *satrap*, אַחַשְׁתְּרָן *mule*, פַּרְשֶׁגֶן or פִּתְשֶׁגֶן *copy*, צְפַרְדֵּעַ *frog* (supposed to be compounded of צָפַר and רָדַע), שַׁעַטְנֵז *a kind of cloth*.

Compounds.

§ 548. Some Hebrew multiliterals are composed either of two nouns, of a verb and noun, or of a particle and noun; they consist for the most part of proper names: 1. of two nouns, e. g. אֲרִיאֵל *Ariel* (lion of God), גַּבְרִיאֵל *Gabriel* (man of God), אֲבִימֶלֶךְ *Abimelech* (father of a king), חֲצַרְמָוֶת *Hazarmaveth* (court of death), עַזְמָוֶת *Azmaveth* (might of death), צַלְמָוֶת *shadow of death*, שַׁלְהֶבֶת *fire-flame* (this word, which is commonly said to be of the Chaldee form שַׁלְהַב, may be considered as compounded of אֵשׁ, whose א is rejected by aphæresis (§ 76), and לַהֶבֶת), פִּתְבַג *food* (from פַּת *bread* and בַּג *food*); 2. of a verb and noun, e. g. יְחֶזְקֵאל *Ezekiel* (God strengthens), חִזְקִיָּה *Hezekiah* (idem), יִשְׁמָעֵאל *Ishmael* (God hears), יְשַׁעְיָה *Isaiah* (help, O God); 3, of a particle and noun, e. g. בְּלִיַּעַל *worthlessness* (without profit).

CHAPTER IX.

INFLECTIONS OF NOUNS.

FORMATION OF THE PLURAL.

§ 549. In Hebrew, as in most other languages, the *Plural number* (רִבּוּי פְּרָדִי) is distinguished from the *Singular* (רִבּוּי יָחִיד) by a change of termination; and as its nouns are all either masculine or feminine (§ 493), there are but two different forms of the plural, one appropriated to each gender.

MASCULINE.

§ 550.. 1 The sign of the Plural Masculine of both nouns and adjectives is ם affixed to the singular form by means of the connecting vowel (ִי־), e. g. גֵּר *stranger* pl. גֵּרִים, גָּדוֹל *great* pl. גְּדוֹלִים. As the letter ם is the only essential part of the plural termination, the preceding י, which is merely the accompanying *mater lectionis* of the vowel of union, is in many instances omitted in writing, the quantity of the syllable remaining the same (§ 100. 1. *note*), e. g. תַּנִּינִם *sea-monsters* for תַּנִּינִים.

2. When the singular, as in patronymics and gentile nouns, ends in י (§ 515), the vowel of union (ִ–) is generally omitted altogether, e. g. יְהוּדִי *Jew* pl. יְהוּדִים for יְהוּדִיִּים; though sometimes the י is suffered to remain as an otiant even here, e. g. יְהוּדִיִּים Esth. 4 : 7. 8 : 7., כַּשְׂדִּיִּים *Chaldeans*, Ezek. 23 : 14. 2 Chron. 36 : 17., עַרְבִיִּים *Arabs*, 2 Chron. 26 : 7., פְּלִשְׁתִּיִּים *Philistines*, 1 Chron. 14 : 10. Occasionally the final י of the singular becomes mobile, and takes the vowel of union; in which case it receives Daghesh conservative on account of the preceding short vowel (§ 32), e. g. עִבְרִיִּים *Hebrews*, Ex. 3 : 18., כֻּשִׁיִּים *Ethiopians*, Amos 9 : 7.: but when י is mobile and preceded by a long vowel, the *mater lectionis* is generally omitted, e. g. גּוֹי *nation* pl. גּוֹיִם.

§ 551. In a few instances, which may be regarded as Chaldaisms, the cognate ן is adopted as the plural termination instead of ם, e. g. אַחֲרִין *others*, Job 31 : 10. for אֲחֵרִים; so אִיִּין *islands*, Ezek. 26 : 18., חִטִּין *wheat*, Ezek. 4 : 9., יְמִין *days*, Dan. 12 : 13., מִלִּין *words*, Job 18 : 2., מַלְכִין *kings*, Prov. 31 : 3.

§ 552. In some plurals the termination ם or ן is omitted, and only the vowel of union retained, as is generally the case in the verbs (§ 226), e. g. הַשָּׁלְשִׁי 2 Sam. 23 : 8. for הַשָּׁלְשִׁים; so לַכָּרִי 2 Kings 11 : 4, 19., מִגִּי Ps. 45 : 9., עַמִּי 2 Sam. 22 : 44. Ps. 144 : 2. Lam. 3 : 14. To these may be added the much disputed word כָּאֲרִי Ps. 22 : 17., which according to some is to be taken as a part. plur. for כָּאֲרִים from כּוּר, the weak letter ו being changed into א; this supposition is favoured by the forms שָׁאטִים Ezek. 28 : 24, 26. and שָׁאטוֹת 16 : 57., although to agree with them completely the א should be quiescent.

§ 553. A greater anomaly consists in the change of ִי– into ִי– besides the omission of ם, e. g. יָדִי Ezek. 13 : 18., הָרִי Zech. 14 : 5., גּוֹבִי Amos 7 : 1., חַלּוֹנִי Jer. 22 : 14., חוֹרִי Is. 19 : 9., חַשּׂוּפִי 20 : 4. With these may be reckoned the *plurals of preëminence*, שַׁדַּי and אֲדֹנָי, the latter of which has (ָ) probably to distinguish it from אֲדֹנַי, the ordinary plural of אָדוֹן with the suffix of the first person. It may, nevertheless, be justly doubted whether the final ִי– and ַי– of all these instances are in reality anomalous plural terminations or pronominal suffixes. See Gesenius's Lehrgebäude, § 124, and Ewald's Kritische Grammatik, § 164.

FEMININE.

§ 554. The distinctive termination of the Plural Feminine is the feminine characteristic ת (§ 494. 2.) affixed to the singular by means of the connecting vowel (וֹ), e. g. קוֹל *voice* pl. קוֹלוֹת, כָּתֵף *shoulder*

e. g. בִּטְחוֹת *security*, הוֹלֵלוֹת *foolishness*, חָכְמוֹת *wisdom*, מִילוֹת *circumcision*, מַעֲדַנּוֹת *delight*, עֹלֵלוֹת *gleaning*, קִנְאוֹת *jealousy*, תּוֹעֲפוֹת *swiftness*, תַּחְבֻּלוֹת *guidance*. Add the *plurales excellentiæ*, or plurals used to signify preëminence, e. g. אֱלֹהִים *God*, אֲדֹנָי *Lord* (see § 553), בְּהֵמוֹת *hippopotamus*, &c.

§ 561. Others are employed in the singular with a plural signification; these are for the most part collectives, and consist of the generic names of animals, e. g. בָּקָר *cattle*, טַף *children*, עוֹף *fowl*, עַיִט *birds of prey*, צֹאן *sheep*, שׁוֹר *oxen*.

FORMATION OF THE DUAL.

§ 562. The *Dual* (רִבּוּי זוּגִי) may be considered as a secondary and derivative form of the plural, made by giving the (ַ) of ־ִים to the י which it before preceded, and inserting (ֵ) in its stead, thus ־ַיִם. This termination may be affixed to masculine and feminine nouns ending in a perfect consonant, e. g. יָד *hand*, יָדַיִם *both hands*; נַעַל *shoe*, נַעֲלַיִם *pair of shoes*; דֶּלֶת *door*, דְּלָתַיִם *gate of two leaves*; and also to feminines ending in ־ָה, after hardening ה into ת, e. g. שָׂפָה *lip*, שְׂפָתַיִם *pair of lips*.

§ 563. This form is not employed in Hebrew as in Greek to denote the number *two* applied to any object: it signifies more properly a *pair*;* whence its use is restricted to,

1. The names of things which in nature are found existing in pairs, e. g. אָזְנַיִם *the ears*, אַפַּיִם *the nostrils*, בִּרְכַּיִם *the knees*, יָדַיִם *the hands*, יְרֵכַיִם or יַרְכָתַיִם *the hips*, כְּנָפַיִם *the wings*, מָתְנַיִם *the loins*, עֵינַיִם *the eyes*, רַגְלַיִם *the feet*, שִׁנַּיִם *the teeth* (i. e. the two rows), שְׂפָתַיִם *the lips*. And hence the dual form is retained when even more than one pair is denoted, e. g. כְּרָעַיִם *the legs*, applied to quadrupeds, שֵׁשׁ כְּנָפַיִם *six pair of wings*, Is. 6 : 2., שִׁבְעָה עֵינַיִם *seven pair of eyes*, Zech. 3 : 9.; and also after the word כָּל *all, every*, e. g. כָּל־הַיָּדַיִם וְכָל־בִּרְכַּיִם *every pair of hands and every pair of knees*, Ezek. 7 : 17. 21 : 12.

2. The names of things made double by art, as דְּלָתַיִם *gate of two leaves*, מֹאזְנַיִם *pair of scales*, מֶלְקָחַיִם *pair of tongs*, רֵחַיִם *handmill* (consisting of a pair of stones), נַעֲלַיִם *pair of shoes*.

3. The dual is also occasionally employed as we use the word *couple*, in speaking of two things of a kind, whether belonging toge-

* On this account it is found in nouns only, and never in verbs.

ther in pairs or not, e. g. the numeral שְׁנַיִם, which in addition to its ordinary meaning, *two*, is used also to denote a *pair*, as in the phrase שְׁנַיִם שְׁנַיִם *in pairs*, Gen. 7 : 15.; מָאתַיִם *a couple of hundred*. It is often applied to periods of time, e. g. יוֹמַיִם *a couple of days*, שָׁבֻעַיִם *a couple of weeks*, עַרְבַּיִם *twilight*, צָהֳרַיִם *midday* (combining the double light of morning and afternoon). The word עַצְלַתַּיִם *slothfulness*, Eccl. 10 : 18., would appear at first sight to constitute an exception; but it may be considered as referring to the inactivity of *both hands*, an interpretation favoured by the latter clause of the verse cited. Comp. Prov. 19 : 24.

§ 564. 1. The names of double members of the body appear also with the feminine plural termination וֹת; this form, however, is rarely applied to the members of the natural body, but rather to factitious imitations of them, or by a figure of speech to inanimate objects supposed to bear to them some analogy, e. g. יָדַיִם *the hands*, יָדוֹת *artificial hands*; כַּפַּיִם *the hands*, כַּפּוֹת *handles*; קַרְנַיִם *the horns*, קַרְנוֹת *horns* of the altar; כְּנָפַיִם *the wings*, כַּנְפוֹת *extremities*; עֵינַיִם *the eyes*, עֵינוֹת *fountains*; עָקֵב *heel*, עִקְּבוֹת *footsteps*.

2. In a very few instances the plural is used in the same signification as the dual, e. g. שִׂפָתוֹת *the lips*, Ps. 45 : 3. 59 : 8. Is. 59 : 3.; and on the other hand, the dual form occasionally appears with the figurative signification, e. g. יָדַיִם *sides*. In one or two instances the dual is superadded to the plural form, e. g. חוֹמָה *wall*, pl. חוֹמוֹת *walls*, du. חֹמֹתַיִם *the two walls* of Jerusalem (this form may be explained in another manner, viz. by supposing the ה of the singular to have been hardened into ת on the reception of the dual termination (§ 562), and Kamets replaced by Hholem); לוּחַ *tablet*, pl. לוּחוֹת *tablets*, du. לְחֹתַיִם *the two decks* of a ship.

Internal Changes of Nouns.

§ 565. We come now to consider the changes in form that nouns undergo, to indicate their various relations and modifications in the course of grammatical construction; and here we have to show, 1st, in what cases and from what causes they suffer a change; and, 2dly, what the changes are which they are subjected to.

1. With respect to the first subject of consideration, we find that changes take place, *a.* in singular nouns, when passing from the independent or *absolute* (Heb. מִכְרוֹת *cut off, free*) into the *construct*

state, or state of being connected with another noun (Heb. סְמִיכוּת *supported*); *b.* in singular nouns on receiving the plural termination, masc. ־ִים, fem. ־וֹת (§§ 550, 554); *c.* in plural nouns, when passing from the absolute into the construct state.

2. As regards the changes themselves, we find that they are confined almost exclusively to the mutable vowels: thus a long mutable vowel becomes shortened or rejected, a short one lengthened or rejected, and sometimes in consequence of a rejection a new syllable is formed. The only changes that take place in the consonants, besides the addition of ־ִים and ־וֹת to form the plural, are those of fem. sing. nouns ending in ־ָה, which in the construct is converted into ־ַת, and of masc. plur. nouns, which in the construct reject the final ם.

§ 566. It must here be remarked that all nouns do not suffer these changes, and that in those which are subjected to them they do not take place in precisely the same manner. It will therefore be necessary to treat separately of each of the cases above enumerated, showing what nouns undergo the changes referred to, and what those changes are. And here we find on examination that in each of the above cases, viz. in the formation, *a.* of the singular construct, *b.* of the plural absolute, and *c.* of the plural construct, the nouns may be divided into three classes, containing, 1. those which suffer no vowel-change; 2. those which suffer one vowel-change; and, 3. those which suffer two changes.

A. SINGULAR CONSTRUCT.

§ 567. The term *Construct* is applied to the condition of a noun which is followed and restricted by another, as compared with that of one not thus followed and restricted. As examples of the two states we may take the expressions, יָד *hand*, יַד יְהוָֹה *the hand of Jehovah*; in the latter of which the meaning of the word *hand* is not left unrestricted as in the former, but is qualified as being the hand *of Jehovah* and of no other. The closeness of this connection is shown moreover by a quick pronunciation of the first noun, in order to arrive sooner at the end of the whole compound expression. From this it results, that the noun in the construct shortens or rejects one of its vowels, or, if practicable, shortens one and rejects another; while the qualifying noun, which undergoes no restriction of its meaning, does not suffer any contraction of its form. And hence the relation of *possessor* and

possessed is exhibited in the Hebrew in a more philosophical manner than in the classical and other languages, where the qualifying noun is inflected to point out this relation, while that which is qualified remains unchanged.

§ 568. As the formation of the construct state consists in shortening or altogether rejecting one or more of the vowels of the absolute when practicable, it of necessity depends entirely upon the form of the word, and not upon its gender or signification, whether on entering this state it is to suffer any change or not, as also what change if any it shall undergo. In this respect all nouns may be divided into the following three classes, observing that those ending in ־ָה change this termination into ־ַת, as already remarked (§ 565. 2.), besides slightly differing from other nouns, as will be seen, in the internal changes which they undergo.

1. Nouns which in forming the construct suffer no change, but retain the form of the absolute; those with ־ָה merely changing the termination into ־ַת.

2. Nouns which suffer one change, viz. the shortening or rejection of a vowel; those in ־ָה suffering a rejection.

3. Nouns which suffer two changes, viz. the shortening of one vowel and the rejection of another; those in ־ָה undergoing both a rejection and the consequent formation of a new syllable.

First Class.

§ 569. I. The first division of the first class comprises,

a. All monosyllabic nouns with a long immutable vowel, i. e. one accompanied by a *mater lectionis*, e. g. אוֹר *light*, יוֹם *day*; חֲמוֹר *he-ass*, שְׂאוֹר *leaven*: סוּס *horse*, רוּחַ *wind*; גְּבוּל *limit*, זְבוּל *habitation*: עִיר *city*, קִיר *wall*; בְּדִיל *tin*, גְּבִיר *lord*. As these nouns have but a single vowel, which can neither be shortened nor rejected (§ 100. 1.), the form of the construct must necessarily remain the same as that of the absolute. With them may be classed monosyllables with the vowel (ֵ), which seldom suffer any change in the construct, e. g. בֵּן *son*, לֵב *heart*, עֵץ *tree*, שֵׁם *name*;* בְּאֵר *well*, זְאֵב *wolf*, כְּאֵב *pain*.

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* Sometimes however, especially when followed by Makkeph, these nouns shorten their (ֵ) into (ֶ), e. g. בֶּן־ 1 Sam. 20: 30, 31., also בִּן־ Deut. 31: 23., לֶב־ Prov. 20: 5. 22: 15., שֶׁם־ Gen. 16: 15.

b. Monosyllables with a short vowel, which of course admits neither of contraction nor rejection (§ 103), e. g. גַּג *roof*, דַּל *poor*, הַר *mountain*, פַּת *piece*; דְּבַשׁ *honey*, מְעַט *a little*.

c. Dissyllables whose first syllable is short and mixed, and whose second is long and immutable, e. g. מִזְמוֹר *song*, מִכְשׁוֹל *stumbling-block*; גִּבּוֹר *hero*, צִפּוֹר *sparrow*: מַלְבּוּשׁ *garment*, מַלְכוּת *kingdom*; בִּכּוּר *early fruit*, צִבּוּר *heap*: מַבְדִּיל *division*, תַּלְמִיד *pupil*; אַדִּיר *mighty*, כַּבִּיר *great*. Here the nature of both syllables forbids any contraction or rejection of the vowels (see §§ 100. 1., 103.); the same is the case when the last also is a short mixed syllable, e. g. בַּרְזֶל *iron*, גַּרְזֶן *axe*.

d. Dissyllables whose first syllable is simple, with either a long or short vowel, and whose second is short and mixed. These comprise all that class of nouns usually termed Cegholates, from the Ceghol which constitutes their ultimate vowel, except when changed into Pattahh through the influence of a final guttural (§ 501. 2.). In passing into the construct state they undergo no change in either syllable:—for none can take place in the second, since it is both short and mixed (§ 103): and the first does not admit of rejection, on account of the accent which accompanies it; and if long, it cannot be shortened, as it forms a simple syllable, e. g. מֶלֶךְ *king*, זֶרַע *seed*, נַעַר *boy*: סֵפֶר *book*, נֵצַח *splendour*; קֹדֶשׁ *holiness*, רֹמַח *javelin*.*

II. All feminine nouns ending in ־ָה†, which being put into the state of construction change their termination into ־ַת, e. g. שִׁפְחָה *maid-servant* constr. שִׁפְחַת. The reason of this peculiarity appears to be, that the final long vowel offers a hindrance to that close connection of the two nouns which is the peculiar characteristic of the construct state: on this account the (ָ) is shortened into (ַ); and as ה cannot end a mixed syllable, it is hardened into its cognate ת

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* Except שֶׁגֶר *fœtus* constr. שִׁגַּר, Deut. 7: 13. 28: 4, 18, 51., נֶטַע *plant* constr. נִטַּע, הֶבֶל *vanity* constr. הֲבֶל Eccl. 1: 2. 12: 1., שֶׁבַע *seven* constr. שִׁבַּע, זֶרַע *seed* constr. once זִרַע Num. 11: 7., חֶדֶר *chamber* constr. חִדַּר; also dissyllables עֹז and עֵד mobile, which in the construct incline to rest in their homogeneous vowels, e. g. אָוֶן *nothingness* constr. אֹון, מָוֶת *death* constr. מוֹת, תָּוֶךְ *midst* constr. תּוֹךְ, אַיִן *naught* constr. אֵין, בַּיִת *house* constr. בֵּית, גַּיְא *valley* constr. גֵּיא, לַיְלָה *night* constr. לֵיל.

† Nouns ending in ־ֵה, which are masculine, do not harden the final ה; this being a radical, and therefore remaining unchanged: but they lengthen (ֶ) into (ַ) contrary to the principle of the construct, thus מִקְנֵה *possession* constr. מִקְנַה, שָׂדֶה *field* constr. שְׂדֵה. The cause of this seems to be, that the close connection between the two nouns attracts the tone of the former more strongly towards the latter, and thus lengthens the syllable which it accompanies.

(§ 73. 2. *d.*). The following are the nouns which constitute the second division:

a. Feminine dissyllables ending in הָ־ whose first vowel is long and immutable, e. g. צוֹאָה *dirt* constr. צוֹאַת, so קוֹמָה *height*, שׁוֹאָה *storm*, בְּשׂוֹרָה *good news*; סוּסָה *mare*, אֲגוּדָה or אֲגֻדָּה *band*, מְלוּכָה *kingdom*; שִׁירָה *song*, נְגִינָה *lyric*. Among these may be included feminine nouns formed from the preterite of verbs עָ֫ו, e. g. בָּמָה *high place*, קָמָה *standing corn*, whose first vowel is retained as supplying the place of the rejected ו.

b. Feminines in הָ־, whose first syllable is short and mixed, whether ending in a vowelless letter, e. g. אִמְרָה *speech* constr. אִמְרַת, so שִׂמְלָה *garment*; חָרְפָּה *scorn*, עֶרְוָה *nakedness*; נַעֲרָה *maiden*, עַוְלָה *unrighteousness*; חָכְמָה *wisdom*, עָרְמָה *cunning*; חָפְשָׁה *liberty*, טָמְאָה *impurity*: or in a letter with Daghesh, e. g. חִתָּה *terrour* constr. חִתַּת; so נִדָּה *impurity*, מְגִלָּה *roll*, תְּהִלָּה *praise*; מַכָּה *smiting*, מַסָּה *temptation*; חֻקָּה *law*, סֻכָּה *tent*.

c. Feminine trisyllables in הָ־ whose first syllable is short and mixed, and whose second is long and simple, e. g. מַהְפֵּכָה *overthrow* constr. מַהְפֶּכַת, so מַכְשֵׁלָה *ruin*; בִּכּוּרָה *early fig*, חֲבוּרָה *wound*; בַּקָּרָה *care*, בַּקָּשָׁה *request*.*

Second Class.

§ 570. I. The second class comprises all nouns which in forming the construct either shorten or reject a vowel: the contraction takes place only in the ultimate, and the rejection only in the penultimate.

1. Those in which a vowel is shortened are:

a. Monosyllables with the long vowel (ָ), which being mutable (§ 100. 2.) is shortened into (ַ) on account of the quickness of pronunciation proper to nouns in the construct state, caused by the hastening onward of the voice, in order to arrive at the qualifying noun, e. g. דָּג *fish* constr. דַּג, so דָּם *blood*, זָר *stranger*, יָד *hand*, רָשׁ *poor*;† זְמַן *time* constr. זְמַן, so כְּתָב *writing*, יְקַר *honour*.

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* Many nouns, however, which end in הָ֫ change each (ָ) into its modification (ֶ), e. g. מַמְלָכָה *kingdom* constr. מַמְלֶכֶת, so מִלְחָמָה *war*, מֶמְשָׁלָה *dominion*, מֶרְכָּבָה *chariot*, &c.; and מִשְׁפָּחָה *species* constr. מִשְׁפַּחַת, where (ַ) is taken instead of (ָ) on account of the strong guttural ח (§ 84. 1.).

† Except עָב *cloud*, whose long vowel accompanying a weak guttural is occasionally found unchanged in the construct, e. g. כְּעָב טַל Is. 18: 4. Ezek. 41: 25. Prov. 16: 15.

b. Dissyllables whose first vowel is long and immutable (§ 100. 1.), and whose second is (ְ), which is shortened into (ַ) as in the preceding, and for the same reason, e. g. אוֹצָר *treasure* constr. אוֹצַר, so כּוֹכָב *star*, מוֹשָׁב *sitting-place*; כּוּמָז *necklace*, עוּגָב *flute*; חֵיכָל *temple*, מֵיטָב *best part*.

c. Dissyllables whose first syllable, being short and mixed, admits neither of contraction nor rejection (§ 103), and whose second vowel is (ְ), which as before is shortened into (ַ), e. g. מִקְדָּשׁ *sanctuary* constr. מִקְדַּשׁ, so מִשְׁכָּן *dwelling*, מִשְׁפָּט *judgment*; מֶרְחָב *space*, מֶרְחָק *distance*; מָשְׁחָת *corruption*, קָרְבָּן *offering*: in some the initial mixed syllable is formed by Daghesh in the second letter, e. g. אִכָּר *husbandman* constr. אִכַּר, so אִסָּר *vow of abstinence*, כִּכָּר *talent*. In this class may be included some dissyllables whose ultimate vowel is (ֶ), which also is shortened into (ַ) (§ 101. 2. *c.*), e. g. מִזְבֵּחַ *altar* constr. מִזְבַּח, מַשָּׂאת *burden* constr. מַשַּׂאת;* מַקֵּל *staff* constr. מַקַּל and also מַקֵּל.

2. Those in which a vowel is rejected are:

d. Dissyllables whose first vowel is (ְ), and whose second is long and immutable: these reject the first vowel, e. g. אָדוֹן *lord* constr. אֲדוֹן, so גָּדוֹל *great*, מָקוֹם *place*, שָׁלוֹם *peace*; בָּרוּךְ *blessed*, שָׁמַיִם *mighty*, עָרוֹם *naked*; גָּדִישׁ *corn-stack*, נָגִיד *prince*, נָדִיב *liberal*, קָצִיר *harvest*, נָקִי *innocent*, קָלִי *roasted grain*. And also some whose first vowel is (ַ),† e. g. מֵלִיץ *interpreter* constr. מְלִיץ.

e. Trisyllables whose first syllable is short and mixed by means of Daghesh in the second letter, whose second vowel is (ְ), and whose third syllable contains a quiescent semi-vowel. As both the first and third syllables are immutable (§§ 101. 1., 103), the vowel of the second is rejected in the construct, and generally also the Daghesh in the second letter, which is then no longer required (§ 33. 1.), e. g. זִכָּרוֹן *memory* constr. זִכְרוֹן, so כִּלָּיוֹן *consumption*, שִׁבָּרוֹן *destruction*. Sometimes, however, Daghesh is retained, e. g. עִצָּבוֹן *labour* constr. עִצָּבוֹן.

II. *a.* Feminine dissyllables in ־ָה whose first vowel is either (ְ) or (ַ), making a simple syllable, which not being immutable is rejected, e. g. קָצֶה *end* constr. קְצֵה, so שָׂפָה *lip*, שָׁנָה *year*; דֵּעָה *knowledge*,

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* A few nouns of the form מַקְטֵל change the first vowel into (ְ) and the second into (ַ), viz. מַפְתֵּחַ *key* constr. מִפְתַּח, so מַרְבֵּץ *lair*, מַרְזֵחַ *outcry*, מַשְׁבֵּר *womb*, מַשְׁעֵן *staff*.

† Except when the letter bearing this vowel is א, which on account of its weakness retains its vowel in the constr., e. g. אֲבוּס *stall*, אֵזוֹב *hyssop*, אֵפוֹד *ephod* (see § 88. 2.).

מֵאָה *hundred*, פֵּאָה *corner*. *b.* Some trisyllables whose first vowel is long and immutable reject the second, e. g. תּוֹעֵבָה *abomination* constr. תּוֹעֲבַת.

Third Class.

§ 571. The third class comprises all dissyllables which suffer two changes.

I. The following reject the first vowel, and shorten the second:

a. Dissyllables which have a (ָ) in each syllable; these, being mutable, are both affected, e. g. בָּשָׂר *flesh* constr. בְּשַׂר, so דָּבָר *word*, זָהָב *gold*, חָכָם *wise*, כָּנָף *wing*.*

b. Dissyllables whose first vowel is (ָ), and whose second is (ַ); in passing into the construct state, the former is rejected, and the latter changed into the simplest short vowel (ַ) (§ 101. 2. *c.*), e. g. זָקֵן *old man* constr. זְקַן, so חָצֵר *court*, שָׁכֵן *inhabitant*.†

c. Dissyllables which have (ֶ) for the first vowel and (ָ) for the second, e. g. לֵבָב *heart* constr. לְבַב, so עֵנָב *vine*, שֵׂעָר *hair*.

II. Feminine dissyllables in ־ָה whose first syllable begins with a vowelless letter, and has a long mutable vowel. Upon the rejection of this vowel there will be two concurrent Sh'was at the commencement of the word, the first of which is changed by § 103. 4. into (ַ), e. g. בְּרָכָה *blessing* constr. בִּרְכַת for בְּרֵכַת, so צְדָקָה *righteousness*, נִבְלָה *corpse*; occasionally into (ֶ), e. g. עֶגְלָה *cart* constr. עֶגְלַת for עֲגָלַת; so בְּהֵמָה *beast*; and sometimes, especially when the second radical is a guttural, into (ַ), e. g. גְּעָרָה *rebuke* constr. גַּעֲרַת for גִּעֲרַת.‡

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* Except חָלָב *milk* constr. חֲלַב.

† Except those from verbs לֹא, e. g. מָלֵא *full* constr. מְלֵא; a few others which retain the (ַ) of the absolute, e. g. חָמֵשׁ *five* constr. חֲמֵשׁ, so יָוֵן *mire*, עָקֵב *heel*; and the following, which in the construct take two Ceghols, viz. גָּדֵר *wall* constr. גְּדֵר, so יָרֵךְ *thigh*, כָּתֵף *shoulder*, and once כָּבֵד *heavy* Is. 1: 4. In Is. 11: 14. כָּתֵף retains the absolute form.

‡ Except the two following which retain their first syllable unchanged, viz. מָעָרָה *cave* constr. מְעָרַת, תְּעָלָה *channel* constr. תְּעָלַת; and a few which in the construct ends in ־ַת, e. g. עֲטָרָה *crown* constr. עֲטָרַת, דְּבֵלָה *cake* constr. דְּבֵלַת.

Paradigm of the Singular Construct.

FIRST CLASS.

NO. I.

A.		B.		C.		D.	
Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.
אוֹר	אוֹר	גַּג	גַּג	מִזְמוֹר	מִזְמוֹר	מֶלֶךְ	מֶלֶךְ
סוּס	סוּס	דַּר	דַּר	מַלְבּוּשׁ	מַלְבּוּשׁ	סֵפֶר	סֵפֶר
עִיר	עִיר	מְעַט	מְעַט	מַבְדִּיל	מַבְדִּיל	קֹדֶשׁ	קֹדֶשׁ

NO. II.

A.		B.		C.	
Const.	Abs.	Constr.	Abs.	Constr.	Abs.
צוֹאָה	צוֹאָה	אִמְרָה	אִמְרַת	מַכְשֵׁלָה	מַכְשֵׁלַת
סוּסָה	סוּסַת	מְגִלָּה	מְגִלַּת	בַּכּוּרָה	בַּכּוּרַת
שִׁירָה	שִׁירַת	מַטָּה	מַטַּת	בַּקָּשָׁה	בַּקָּשַׁת

SECOND CLASS.

NO. I.

A.		B.		C.		D.		E.	
Cons.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.
דָּג	דַּג	אוֹצַר	אוֹצָר	מִקְדָּשׁ	מִקְדָּשׁ	אָדוֹן	אָדוֹן	זְכָרוֹן	זְכָרוֹן
יָד	יַד	עוֹגָב	עוּגָב	אֹפֶר	אֹפֶר	נָגִיד	נָגִיד	שִׁבָּרוֹן	שִׁבָּרוֹן
זְמַן	זְמַן	הֵיכָל	הֵיכַל	מַשְׁאֵת	מַשְׁאֵת	מֵלִיץ	מֵלִיץ	עִצָּבוֹן	עִצָּבוֹן

NO. II.

A.		B.	
Const.	Abs.	Const.	Abs.
שָׁנָה	שְׁנַת	תּוֹעֵבָה	תּוֹעֲבַת
שָׂפָה	שְׂפַת	שִׁמָּמָה	שִׁמְמַת
דֵּעָה	דִּעַת	מוֹעֵצָה	מוֹעֲצַת

THIRD CLASS.

NO. I.		NO. II.	
Const.	Abs.	Const.	Abs.
בָּשָׂר	בְּשַׂר	בְּרָכָה	בִּרְכַּת
זָקֵן	זְקַן	גְּעָרָה	גַּעֲרַת
לֵבָב	לְבַב	בְּהֵמָה	בָּהֲמַת

B. PLURAL ABSOLUTE.

§ 574. The affixing of the plural terminations masc. יִם־, fem. וֹת, gives rise to certain changes in the vowels of nouns, similar in principle to those which occur in forming the singular construct; for, as the close connection of a noun in the construct with that which follows it causes the hurrying over of the voice to arrive at the principal accent of the compound term, which is that of the last word,—so in forming the plural, the addition of a syllable which must always receive the accent (§ 55. 1.) carries the tone forward, and this necessarily gives rise to changes in the vowels (§ 103. 1.). But although the producing causes are similar in the two cases, the effects are not always the same. This arises from the fact, that the plural terminations of both genders are asyllabic, and give their vowel to the final letter of the singular, whose ultimate vowel if long is retained, e. g. דָּם *blood*, יָד *hand*, דָּבָר *word*, plur. דָּמִים, יָדִים, דְּבָרִים;* or if short, must be lengthened to form a simple syllable, the accent being already occupied by the termination, e. g. הַר *mountain*, מֶלֶךְ *king*, plur. הָרִים, מְלָכִים. In the singular construct, on the contrary, where no such necessity exists, the vowel-change consists in shortening. But this distinction extends only to the change of one vowel into another; for the causes which effect the retention of the absolute form or the total rejection of a vowel in the formation of the singular construct, operate also in that of the plural absolute: thus, immutable vowels remain, e. g. סוּס *horse*, קוֹל *voice*, מַלְבּוּשׁ *clothes*, plur. סוּסִים, קוֹלוֹת, מַלְבּוּשִׁים; while others are rejected, e. g. מָקוֹם *place*, פָּקִיד *overseer*, מֵלִיץ *interpreter*, plur. מְקוֹמוֹת, פְּקִידִים, מְלִיצִים. These are the principal rules to be observed in forming the plural absolute; and according as they severally apply, nouns may be divided into the three following classes:

1. Those which undergo no change whatever on receiving either of the terminations יִם־ or וֹת.
2. Those which reject a vowel.
3. Those which reject one vowel, and change another.

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* Except גָּמָל *camel*, which in the plural shortens the (ָ) of the second radical into (ַ), and consequently inserts Daghesh in the third, thus גְּמַלִּים.

First Class.

§ 575. To the first class belong the nouns included in *a*, *b*, *c*, Div. I. of the first and second class of Construct nouns; and all nouns ending in ־ָה, with the exception of those whose first syllable is mixed.

1. Nouns in *a* of the first class, whose vowel is immutable, e. g. אוֹרוֹת, קוֹלוֹת, חֲמוֹרִים, סוּסִים; גְּבוּלִים, שִׁירִים:* with (ַ) זְאֵבִים, בְּאֵרוֹת, שֲׁמוֹת, עֵדִים, נֵרוֹת, גֵּרִים, from גֵּר, נֵר, עֵד, שֵׁם;†

2. Those in *b* of the first class with (ַ) retain this short vowel, and, being derived for the most part from roots עֹ, receive Daghesh forte in the second radical, e. g. גַּגּוֹת, דַּלִּים, עַמִּים;‡

3. Those in *c* can likewise undergo no change, e. g. מְזַמּוֹרִים, גְּבוֹרִים; בְּכוּרִים, מַלְבּוּשִׁים; אַדִּירִים.

4. Those in *a* of the second class retain their long vowel (ָ), which on the reception of the plural termination must form a simple syllable (see above, § 574), e. g. כְּתָבִים, דָּגִים, דָּמִים, זָרִים, יָדִים.§

5. Those in *b* likewise suffer no change, e. g. אוֹצָרוֹת, כּוֹכָבִים;‖ כּוּמָזִים; הֵיכָלוֹת and הֵיכָלִים.

6. Those in *c* suffer no change, e. g. מִקְדָּשִׁים,¶ מִשְׁפָּטִים, מִשְׁכָּנוֹת; אַבָּרִים, אַסָּרִים, כִּכָּרִים.

7. To nouns undergoing no vowel-change on the reception of the plural termination may be added the feminines in ־ָה, except dissyllables whose first is a mixed syllable ending in a vowelless letter, e. g. אֲגוּדוֹת, מְלוּכוֹת; נְגִינוֹת, שִׁירוֹת; בָּמוֹת: חֲבוּרוֹת, צוֹאוֹת; בַּקָּשׁוֹת: בְּרָכוֹת, צְדָקוֹת: פֵּאוֹת, מֵאוֹת: חֻקּוֹת, מַכּוֹת, מְגִלּוֹת.

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* Except יוֹם pl. יָמִים for יְוָמִים, עִיר pl. עָרִים for עָיָרִים (see § 93. 3. *b*.) (once עָיָרִים Judg. 10: 4., probably to correspond with the preceding עָיָרִים from עַיִר), חוֹתָם pl. חֲוָתִים 1 Sam. 13: 6., שׁוֹר pl. שְׁוָרִים Hos. 12: 12., שׁוּק pl. שְׁוָקִים Cant. 3: 2., הוֹד pl. הִוְדִים and הָוְדִים 2 Chron. 35: 13.

† Except בֵּן pl. בָּנִים, and also monosyllables with (ֵ) from roots עֹ, which shorten (ֵ) into (ַ) on account of the following Daghesh forte, e. g. אֵת pl. אִתִּים, חֵץ pl. חִצִּים, עֵז pl. עִזִּים, קֵן pl. קִנִּים; אֵם pl. אִמּוֹת, לֵב pl. לִבּוֹת (§ 101. 2. *b*.).

‡ Except דַּר pl. דָּרִים, פַּר pl. פָּרִים, שַׂר pl. שָׂרִים by § 84. 3., and מַס pl. מְסִים, פַּח pl. פַּחִים, מַד pl. מְדִין Judg. 5: 10.

§ The two following shorten (ָ) into (ַ), and take Daghesh forte in the last radical, viz. יָם pl. יַמִּים (to distinguish it from יָמִים pl. of יוֹם), זָמָן pl. זְמַנִּים.

‖ Except מוֹשָׁב pl. מוֹשָׁבִים, אוֹפָן pl. אוֹפַנִּים.

¶ Except מֶרְחָק pl. מֶרְחַקִּים or מַרְחֵקִים, מִשְׁמָן pl. מִשְׁמַנִּים, מִזְבֵּחַ pl. מִזְבְּחוֹת, מַקֵּל pl. מַקְלוֹת.

Second Class.

§ 576. To the second class, comprising nouns which reject a vowel in forming the plural, belong those in *d* and *e* of the second class Singular Construct, and all those of the first division of the third class, including some of the exceptions in the note to *b*.

1. Those in *d* of the second class reject the first vowel, as in the singular construct (see § 570. 2.), e. g. אֲדוֹנִים, גְּדוֹלִים, מְקוֹמוֹת; נְדִיבִים, נְגִידִים, מְלִיצִים; עֲצוּמִים.

2. Those in *e* reject the second vowel, as in the singular construct, e. g. גְּלִיוֹנִים, זִכְרוֹנוֹת, שִׁגְיוֹנוֹת; חֶזְיוֹנוֹת; צְרוּרוֹנִים.

3. Those of Class III. Div. I. reject the first vowel, e. g. דְּבָרִים, לְבָבוֹת, עֲנָבִים: as also those in the note to *b*, e. g. גְּדֵרִים, גְּדֵלוֹת, כְּתֵפוֹת; the plural of חָמֵשׁ however is חֲמִשִּׁים.

Third Class.

§ 577. The third class comprises nouns which in forming the plural lengthen one vowel, and reject another, viz. those included in *d* of Class I. Div. I., termed Cegholates, and those in *b* of Class I. Div. II. whose first syllable ends in a vowelless letter.

1. Those of the Cegholates which have for their ultimate vowel either (ֶ) or (ַ), can retain it only so long as the last syllable remains mixed, which is always the case in the singular, both absolute and construct: but on the reception of one of the plural terminations ־ִים or ־וֹת, each of which gives a vowel to the last radical, the syllable containing the short vowel in question, now become the penult, must be made simple; and as the accent is necessarily given to the ultimate (§ 56. 1.), this can be accomplished only by lengthening its vowel, which in general is done by taking for the short (ֶ) or (ַ) the first long vowel (ֵ) (§ 102. 2. *b*.), at the same time rejecting the first vowel by § 103. 1., e. g. מֶלֶךְ, סֵפֶר, זֶרַע, בֹּקֶר, pl. מְלָכִים, סְפָרִים, זְרָעִים, בְּקָרִים.†

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* Except פֶּרֶשׁ pl. פָּרָשִׁים.

† The plural of קֹדֶשׁ forms an exception: when alone, it retains its first vowel *ō* shortened into *ŏ*, thus קָדָשִׁים (*kŏdāshîm*); which, on the reception of the definite article or a preposition, is replaced by the compound Sh'wa (ְ), thus הַקְּדָשִׁים, בַּקְּדָשִׁים. Add also the following exceptions, אוֹחֵל pl. אֹחָלִים, שׁוֹרֵשׁ pl. שָׁרָשִׁים, אֹבֶן du. אָבְנַיִם; and also the ע״י dissyllables, אַיִל pl. אֵילִים, לַיִל pl. לֵילוֹת.

2. The feminine nouns in *b* of the second division of the first class take the same form in the plural, with the exception of the termination, as the preceding, e. g. שִׁפְחוֹת, חֲרָפוֹת, שְׁמָלוֹת, אֲמָרוֹת.

§ 578. This division of the nouns according to their modes of forming the plural absolute, which are regulated entirely by the laws of euphony, will enable the learner to understand them as they appear in the paradigm, and to form for himself the plural of almost every noun in the language.

Paradigm of the Plural Absolute.

FIRST CLASS.

4.		3.		2.		1.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
אוֹר	אוּרוֹת	מִזְמוֹר	מִזְמוֹרִים	גַּג	גַּגּוֹת	שִׁיר	שִׁירִים
יָד	יָדַיִם	מַלְבּוּשׁ	מַלְבּוּשִׁים	דַּל	דַּלִּים	גֵּר	גֵּרִים
כְּתָב	כְּתָבִים	אַדִּיר	אַדִּירִים	עַם	עַמִּים		

7.		6.		5.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
צוֹאָה	צוֹאוֹת	מִקְדָּשִׁים	מִקְדָּשׁ	אוֹצָרוֹת	אוֹצָר
שִׁירָה	שִׁירוֹת	מִשְׁכָּנוֹת	מִשְׁכָּן	כּוּמָזִים	כּוּמָז
מַכָּה	מַכּוֹת	כְּפָרִים	כְּפָר	הֵיכָלִים	הֵיכָל

SECOND CLASS.

3.		2.		1.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
דְּבָרִים	דָּבָר	גְּלִיוֹנִים	גְּלָיוֹן	אֲדוֹנִים	אָדוֹן
זְקֵנִים	זָקֵן	חֲזִיוֹנוֹת	חֲזִיוֹן	עֲצוּמִים	עָצוּם
לְבָבוֹת	לֵבָב	צְוִרוֹנִים	צַוְּרוֹן	מְלִיצִים	מֵלִיץ

THIRD CLASS.

2.		1.	
Plur.	Sing.	Plur.	Sing.
אֲמָרוֹת	אִמְרָה	מְלָכִים	מֶלֶךְ
שִׁפְחוֹת	שִׁפְחָה	סְפָרִים	סֵפֶר
נְעָרוֹת	נַעֲרָה	בְּקָרִים	בֹּקֶר

C. PLURAL CONSTRUCT.

§ 579. When a noun in the plural number is put in the *state of construction* (§ 565), it undergoes as in the singular some changes from the absolute form, the principal of which consists in rejecting the ם of the masculine termination ־ִים, and changing its (ִ) into (ֵ), e. g. סוּסִים *horses*, סוּסֵי פַרְעֹה *the horses of Pharaoh*. This change appears to be effected as follows: the long mixed syllable ־ִים opposes or rather prevents that intimate connection of the two nouns which is the distinguishing feature of the construct state; and after the consequent rejection of ם, the remaining ־ִי is changed into ־ֵי, that it may not be confounded with the pronominal suffix of the first person singular (§ 123). The consonant of the feminine termination וֹת, which is a soft lingual, seems not so strongly to oppose the required connection, and is therefore suffered to retain its place in the construct, e. g. אוֹרוֹת *lights*, אוֹרוֹת הַשָּׁמַיִם *the lights of heaven*. Besides the rejection of the consonant of the masculine termination, the plural number of each gender in forming the construct undergoes vowel-changes analogous to those of the singular, and from the same causes (see § 567). It should be remarked, that the dual in construction assumes the same form as the plural. Plural nouns may then be divided, according to their manner of forming the construct, into the three following classes, viz.:

1. Those which deviate from the absolute form in the termination only.
2. Those which reject the penultimate vowel.
3. Those which in addition form a new syllable.

First Class.

§ 580. To the first class belong:

a. Dissyllabic plurals whose penult is long and immutable, e. g. *Masc.* סוּסֵי; אֲדוֹנֵי, חֲמוֹרֵי; גְּבִירֵי. *Fem.* סוּסוֹת; צוֹאוֹת, מָקוֹמוֹת; שִׁירוֹת.

b. Dissyllables whose penult is short and mixed, e. g. *Masc.* גַּגֵּי, דַּלֵּי; עַמֵּי; חֻקֵּי. *Fem.* מַלְכוֹת, לִבּוֹת.

c. Trisyllables whose antepenult is short and mixed, and whose penult is long and immutable, e. g. *Masc.* מִזְמוֹרֵי, גְּבוּרֵי; מַלְכִּישֵׁי, בִּכּוּרֵי; אַבִּירֵי. *Fem.* זִכְרוֹנוֹת, בַּכִּירוֹת.

Second Class.

§ 581. To the second class belong:

a. Dissyllables whose first syllable consists of a single consonant and a rejectible vowel, e. g. *Masc.* שְׁנֵי, דְּמֵי, דְּגֵי. *Fem.* שְׁמוֹת, שְׁדוֹת.*

b. Trisyllables whose antepenult is immutable whether long or short, and whose penult is mutable, e. g. *Masc.* כּוֹכְבֵי, מְקֻדָּשֵׁי, כִּכְּרֵי. *Fem.* אוֹצָרוֹת, הֵיכָלוֹת.

Third Class.

§ 582. To the third class belong the plurals of both genders whose penult is a simple syllable, consisting of two consonants and a mutable vowel. In forming the construct this latter is rejected, and to prevent the concurrence of two vowelless letters at the beginning of a word, the first consonant takes a short vowel (§ 103. 4.), e. g. דְּבָרִים constr. דִּבְרֵי = דִּבְרֵי, צְדָקוֹת constr. צִדְקוֹת = צִדְקוֹת. It matters little which of the short vowels is taken to form this new syllable, and accordingly we find them all employed in turn; still the original vowel has some influence in deciding the one to be adopted, thus:

a. Those whose first radical has *e* in the singular take either *ĕ* or more commonly one of its modifications *ĭ* or *ă* (§ 103. 4.), e. g. *Masc.* קֶבֶר, קְבָרִים, קִבְרֵי; מֶלֶךְ, מְלָכִים, מַלְכֵי; חֵלֶק, חֲלָקִים, חֶלְקֵי. *Fem.* שִׁמְלוֹת, שַׂמְלוֹת; מִלְכוֹת, מַלְכוֹת; עֶגְלוֹת, עֲגָלוֹת.

b. Those whose first radical has *o* in the singular generally take *ŏ* or its modification *ŭ* (§ 101. 3.). e. g. בֹּקֶר, בְּקָרִים, בִּקְרֵי; קֹמֶץ, קְמָצִים, קִמְצֵי.

§ 583. The above are the leading rules for the formation of the plural construct from the absolute. In these there is nothing arbitrary, nothing for which a reason cannot be given; indeed they all depend on the application of a few simple principles, by mastering which the learner will be enabled at once and without difficulty to form the plural construct of almost every noun from the absolute.

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* We must except dissyllables from an עֹ or עִ root, e. g. שָׁטִים, שָׁטֵי; עָרִים, עָרֵי; or from an עַ root, e. g. הָרִים, הָרֵי; שָׂרִים, שָׂרֵי.

Paradigm of the Plural Construct.

FIRST CLASS.

Masculine.

C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.
מִזְמוֹרֵי	מִזְמוֹרִים :	דַּלֵּי	דַּלִּים :	סוּסֵי	סוּסִים
מַלְבּוּשֵׁי	מַלְבּוּשִׁים :	עַמֵּי	עַמִּים :	אֲדוֹנֵי	אֲדוֹנִים
אַדִּירֵי	אַדִּירִים :	חֻקֵּי	חֻקִּים :	גִּבִּירֵי	גִּבִּירִים

Feminine.

זִכְרוֹנוֹת	זִכְרוֹנוֹת :	גַּבּוֹת	גַּבּוֹת :	סוּסוֹת	סוּסוֹת
חֲזִיוֹנוֹת	חֲזִיוֹנוֹת :	מַלְכוֹת	מַלְכוֹת :	שִׁירוֹת	שִׁירוֹת
גְּלִיוֹנוֹת	גְּלִיוֹנוֹת :	לִבּוֹת	לִבּוֹת :	מְקֻמוֹת	מְקֻמוֹת

SECOND CLASS.

Masculine.

B.		A.	
Abs.	Constr.	Abs.	Constr.
פּוֹכְבֵי	פּוֹכָבִים :	דְּגֵי	דָּגִים
מְקֻדְּשֵׁי	מְקֻדָּשִׁים :	שְׁנֵי	שָׁנִים
כְּפָרֵי	כְּפָרִים :	דְּמֵי	דָּמִים

Feminine.

אוֹצְרוֹת	אוֹצָרוֹת :	שְׂדוֹת	שָׂדוֹת
מַבְּיְלוֹת	מַבָּיְלוֹת :	שְׁמוֹת	שָׁמוֹת
בַּקְשׁוֹת	בַּקָּשׁוֹת :	מְאוֹת	מֵאוֹת

THIRD CLASS.

Masculine.

B.		A.	
Const.	Abs.	Const.	Abs.
בָּקְרֵי	בָּקָרִים :	דִּבְרֵי	דְּבָרִים
דַּדְשֵׁי	דַּדָּשִׁים ;	בִּלְבֵי	מִלִּים
קְנִיצֵי	קָנָּצִים :	חֶלְקֵי	חֲלָקִים

Feminine.

צְדָקוֹת	צְדָקוֹת
מַלְכוֹת	מַלְכוֹת
עֶגְלוֹת	עֶגְלוֹת

CHAPTER X.

NOUNS WITH PRONOMINAL SUFFIXES.

§ 584. THE Hebrew nouns as well as verbs receive the fragmentary pronouns, which are added to them in the genitive case, e. g. שׁוֹר *ox*, שׁוֹרִי *ox of me*, or *my ox*, שׁוֹרְךָ *ox of thee* (m.), or *thy ox*, &c. This use of the suffixes has already been shown in the chapter on Personal Pronouns (§ 123). We have now therefore to exhibit, 1st, the manner in which they are affixed to nouns singular and plural; and 2dly, the influence which their addition exercises on the vowels of nouns.

§ 585. Here also, as in the verbs, it becomes requisite to make a distinction between those suffixes which are preceded by a vowel of union and those which are not, and also between the forms of nouns receiving them, whether terminating in a consonant or in a vowel.

§ 586. With regard to the first particular, we find that suffixes consisting of or commencing with a vowel, as those of the first pers. sing. ־ִי, and of the third pers. sing. masc. וֹ and fem. ־ָהּ, are joined immediately to nouns without an assistant vowel. To these must be added the suffix of the sec. pers. masc. sing. ךָ, which receives the accent when the noun does not end in a vowel (§ 58. 3.), and those of the second pers. plur. masc. כֶם and fem. כֶן, which are always accompanied by the accent (§ 58. 1.); in these cases the tone is thrown too forcibly on the suffix, to suffer it to be preceded by another vowel. Of the remaining suffixes those of the sec. pers. fem. sing. ךְ and the first pers. plur. נוּ are preceded by the connecting vowel (־), and those of the third pers. plur. masc. ם and fem. ן by (ֶ).

§ 587. As to the forms of nouns, a distinction must be made between those of the singular and those of the plural. The reason of which is, that nouns receiving suffixes are always to be regarded as in the construct state, in which they really are, the expression *my house* being equivalent to *the house of me*.

1. Singular nouns of each gender when taking a pronominal suffix end generally as in the construct in a consonant, e. g. m. סוּס *horse* constr. סוּס, f. סוּסָה *mare* constr. סוּסַת. To these therefore the asyllabic suffixes are added by means of a connecting vowel, thus m. סוּסִי, סוּסֵנוּ, f. סוּסָתִי, סוּסָתֵנוּ.

2. *a.* Masculine plural nouns, which in the construct constantly end in ־ִי (§ 579), receive every suffix without a vowel of union, whose place is supplied by the termination itself, thus סוּסַי, סוּסֵיכֶם, סוּסֵינוּ. The conjunction of the masc. plur. termination ־ִי (*e*) and the affixed pronoun of the first pers. masc. sing. ־ִי (*i*) produces the diphthong ־ַי (*ai*),* e. g. סוּסַי *my horses*. The same change of termination takes place on the reception of the suffix of the sec. pers. fem. sing. ךְ: this added to the plural construct would form the ending ־ַיִךְ (thus סוּסַיִךְ), to distinguish which in pronunciation from the singular ־ֵךְ (thus סוּסֵךְ), the final י takes its corresponding vowel (ִ), thus סוּסַיִךְ; and to make the distinction more obvious, (ֵ) is changed as in the first person into (ַ), thus סוּסַיִךְ. Again, on the addition of the suffix of the third pers. masc. sing. וֹ, which as a consonant would be expressed by the vowel termination of the plural construct ־ֵי, the intervening י, in order to become distinctly audible, takes, as before the suffix ךְ, its homogeneous vowel (ִ), thus סוּסֵיִו, which then becoming changed into ־ֵי, thus סוּסֵיו, is contracted into ־ָיו, thus סוּסָיו *sūsáv*. Before the suffixes of the sec. pers. masc. sing. ךָ and third pers. fem. sing. הָ, the terminating ־ֵי of the noun is for distinction's sake shortened into ־ָ, thus סוּסֶיךָ, סוּסֶיהָ. Before all the plural suffixes the terminating ־ֵי remains unchanged, thus סוּסֵיכֶם, סוּסֵינוּ.

b. To the feminine plural the suffixes are added in a different manner; for since the consonantal termination וֹת of the absolute is retained in the construct (§ 579), it is always necessary to insert a connecting vowel, in order to prevent the occurrence of a long mixed syllable in the middle of a word (§ 185). For this purpose are employed the same vowels as those which precede the suffixes to the masculine; so that, while the appearance is in both cases precisely similar, what in the latter constitute the termination of the construct or its contraction, are in the former mere vowels of union.

§ 588. The following table, showing the forms assumed by the suffixes when added to nouns of both genders, will prevent the necessity for further explanation.

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* In the construct of certain nouns we have an instance of the opposite change of *ai* into *e*, thus בַּיִת constr. בֵּית, עַיִן constr. עֵין, &c. (§ 569. *d. note.*).

Table of Pronominal Suffixes of Nouns.

For Plural Nouns.		For Singular Nouns.				
		SINGULAR.				
	־ַי			־ִי	C.	1.
	־ֶיךָ	־ָכָה	־ֶךָ	־ְךָ	M.	2.
־ַיִךְ	־ֵךְ	־ֵכִי	־ֵךְ	־ֵךְ	F.	
־ָיו	־ָיו	־ָהוּ	־ֹו	־ֹו	M.	3.
־ֶיהָ	־ָהּ	־ָהּ	־ָהּ	־ָהּ	F.	
		PLURAL.				
	־ֵינוּ		־ֵנוּ	־ֵנוּ	C.	1.
	־ֵיכֶם			־ֶכֶם	M.	2.
	־ֵיכֶן		־ֶכֶנָּה	־ֶכֶן	F.	
־ֵיהֶם	־ֵיהֶם	־ָמוֹ	־ָם	־ָם	M.	3.
	־ֵיהֶן	־ָנָה	־ָנָה	־ָן	F.	

§ 589. The changes produced in the forms of nouns by the addition of the pronominal suffixes, are similar as regards the rejection of vowels to those which take place in forming the plural number: that is, nouns which do not contain a mutable vowel suffer no internal change, e. g. סוּס plur. סוּסִים, suff. סוּסִי, סוּסַי; while those which have a rejectible one take Sh'wa in its stead, e. g. אָדוֹן, plur. אֲדֹנִים, suff. אֲדֹנִי, אֲדֹנַי.

§ 590. There remains, however, a distinction to be noted, as respects the lengthening or shortening of original vowels, between those suffixes which are immediately connected with the noun, and those which consist of a vowel, or are added by means of one.

1. The suffixes of the second and third pers. plur. כֶם, כֶן, הֶם, הֶן, which invariably receive the accent (§ 58. ¶.), whence they are termed *grave*, are not preceded by a vowel of union (see above, § 586). Hence nouns to which they are added retain in both numbers the form of the construct state (§ 587). e. g. דָּבָר, constr. sing. דְּבַר, suff. דְּבַרְכֶם, דְּבַרְהֶם; constr. pl. דִּבְרֵי, suff. דִּבְרֵיכֶם, דִּבְרֵיהֶם.

2. The remaining suffixes, which in contradistinction to the above are called *light*, are always preceded by a simple syllable formed by means either of their own vowel or of the vowel of union. And hence nouns receiving them take in both numbers the form of the plural absolute (§ 574), e. g. דְּבָר, plur. דְּבָרִים, suff. דְּבָרִי, דְּבָרֵינוּ. The suffix of the sec. pers. masc. sing. ךָ likewise, although added to singular nouns without a vowel of union, and taking the accent, does not cause the ultimate vowel of the noun to be shortened; since the accent in this case is not so forcibly drawn towards the end of the word, as when the latter receives one of the grave suffixes, or is in construction with another noun. To avoid the formation of a long mixed syllable in the middle of a word, the ultimate vowel, if (ָ), takes Methegh (§ 63. 2.), thus דְּבָרְךָ *d'bhār'chá*.

§ 591. 1. Nouns ending in the mutable vowel (ֵ) shorten it into (ֶ) on receiving a syllabic suffix, e. g. בֵּן, בִּנְךָ; אוֹרֵב, אוֹרִבְךָ; and on receiving an asyllabic light suffix reject it altogether, e. g. בֵּן, בְּנִי; אוֹרֵב, אוֹרְבִי.

2. *a.* Cegholate nouns in the singular on receiving a suffix, reject the second vowel (§ 103. 2. *a.*), and either retain the first, e. g. נֶגֶד, נָגְדִּי; הֶבֶל, הֶבְלִי; or shorten it, e. g. מֶלֶךְ, מַלְכִּי; קֶבֶר, קִבְרִי; חֵלֶק, חֶלְקִי; סֵפֶר, סִפְרִי; קֹדֶשׁ, קָדְשִׁי.

b. In the plural, the *light* suffixes are added to the absolute form, e. g. מְלָכַי, קְבָרַי; and the *grave* to the construct, e. g. מַלְכֵיכֶם, קִבְרֵיכֶם.

3. Nouns ending in ־ה reject the final ה on receiving a pronominal suffix (see § 489), e. g. מִקְנֶה, מִקְנִי, מִקְנְךָ, מִקְנֵנוּ, מִקְנֵיכֶם.

§ 592. In addition to the preceding paradigm, which exhibits the suffixes alone, we here present one showing the mode of their connection with nouns of both genders and numbers. For this purpose we have selected the nouns סוּס *horse*, סוּסָה *mare*, which suffer no internal change.

Paradigm of Nouns with Suffixes.

FEMININE.		MASCULINE.			
Plur.	Sing.	Plur.	Sing.		
		Singular.			
סוּסִי	סוּסָתִי	סוּסַי	סוּסִי	c.	1.
סוּסֶיךָ	סוּסָתְךָ	סוּסֶיךָ	סוּסְךָ	m.	2.
סוּסַיִךְ	סוּסָתֵךְ	סוּסַיִךְ	סוּסֵךְ	f.	
סוּסָיו	סוּסָתוֹ	סוּסָיו	סוּסוֹ	m.	3.
סוּסֶיהָ	סוּסָתָהּ	סוּסֶיהָ	סוּסָהּ	f.	
		Plural.			
סוּסֵינוּ	סוּסָתֵנוּ	סוּסֵינוּ	סוּסֵנוּ	c.	1.
סוּסֵיכֶם	סוּסַתְכֶם	סוּסֵיכֶם	סוּסְכֶם	m.	2.
סוּסֵיכֶן	סוּסַתְכֶן	סוּסֵיכֶן	סוּסְכֶן	f.	
סוּסֵיהֶם	סוּסָתָם	סוּסֵיהֶם	סוּסָם	m.	3.
סוּסֵיהֶן	סוּסָתָן	סוּסֵיהֶן	סוּסָן	f.	

REMARKS ON THE SUFFIXES OF NOUNS.

Singular Nouns.

§ 593. The suffix of the sec. pers. masc. sing. ךָ is commonly added without a vowel of union, thus דְּבָרְךָ (§ 590. 2.); but when the word is in pause, the accent is placed immediately before the suffix, which has the effect of changing the preceding (ָ) into (ַ) (§ 107. 3.), e. g. בְּהֻמְתֶּךָ, דְּבָרֶךָ. In a few instances this suffix receives ה paragogic, e. g. יְדָכָה Ex. 13 : 16., שִׁמְכָה Jer. 29 : 25. In pause we find ־ָךְ, e. g. כַּפֶּךָ Ps. 139 : 5.; and once fem. ־ֵכִי, viz. מַלְאָכֵךְ Nah. 2 : 14. for מַלְאָכֵךְ. A י appears inserted between the noun and suffix, viz. תְּהִלָּתִיךָ Ps. 9 : 15.

§ 594. 1. The suffix of the third pers. masc. sing. is sometimes written ה instead of ו, e. g. בְּעִירָהּ Ex. 22 : 24., כְּסוּתָהּ v. 26., בְּרֵעָהּ 32 : 17.; these the K'ri corrects, but not the following, viz. אֱלֹהָהּ Gen. 12 : 8., כְּלָהּ Jer. 2 : 21. Ezek. 11 : 15. 20 : 40., לַחָהּ Deut. 34 : 7., שִׁירָהּ Ps. 42 : 9.

2. The Mappik of the suffix of the third pers. fem. sing. is occasionally omitted, and Raphe placed above ה (§ 45), e. g. וּשְׁעָרָהּ Lev. 13 : 4., בְּחֻמְאָהּ Num. 15 : 28., עֲוֹנָהּ v. 31., מִבְטָחָהּ Prov. 21 : 22. Once א־ is found instead of ה־, viz. כְּלָא Ezek. 33 : 5.

§ 595. The suffix of the first pers. plur. is preceded in a few instances by (ָ) as a vowel of union, e. g. מוֹדַעְתָּנוּ Ruth 3 : 2., קִימָנוּ Job 22 : 20.

§ 596. The suffixes of the sec. and third pers. fem. plur. sometimes take ה paragogic, e. g. כְּזִמַּתְכֶנָה Ezek. 23 : 48, 49. ; לְבָבָנָה Gen. 21 : 29., קִרְבֶּנָה 41 : 21., כְּלָלָה 42 : 36.

§ 597. A few nouns which form the construct by the addition of the vowel ־ִי, thus אָב constr. אֲבִי, receive all the suffixes without a vowel of union, whose place this termination supplies (§§ 474, 587. 2.) The mode in which this is effected is shown in the succeeding article on Anomalous Nouns.

Plural Nouns.

§ 598. The suffix of the first pers. sing. added to plural nouns sometimes assumes the fuller form נִי, e. g. תַּחְתַּנִי 2 Sam. 22 : 40. for תַּחְתַּי; and once appears as ־ִי alone, viz. עֲדֹתִי Ps. 132 : 12. for עֲדֹתַי.

§ 599. On receiving the suffixes of the sec. pers. sing., the intermediate י of the fem. plur. (see § 587. 2. *b.*) is occasionally omitted, e. g. masc. כִּגְבוּרֹתֶךָ Deut. 3 : 24. for כִּגְבוּרֹתֶיךָ, מַכּוֹתֶךָ Deut. 28 : 59. for מַכּוֹתֶיךָ, fem. אַהֲוֹתֵךְ Ezek. 16 : 52. for אַהֲוֹתַיִךְ. Sometimes before the feminine suffix ךְ the constr. term. ־ַי remains unchanged, e. g. אַשְׁרַיִךְ Eccl. 10 : 17. for אַשְׁרַיִךְ; to which may be added the word שָׁלְשַׁתַּיִךְ Ezek. 5 : 12., which, being a collective, and construed accordingly with a plural verb, assumes the plural form on taking the suffix (see § 587. 2. *a.*). To this suffix the characteristic ־ִי of the same gender is occasionally appended, the final י of the noun remaining without a vowel, e. g. תַּחֲלוּאַיִכִי Ps. 103 : 3., חַיּוּכִי v. 4., נְעוּרַיִכִי v. 5.

§ 600. The suffix of the third pers. masc. sing. sometimes takes the form הוּ, in which case the terminating ־ִי of the plural construct is retained unchanged, e. g. גְּבוּרַיהוּ Nah. 2 : 4., עֵינַיהוּ Job 24 : 23. ; or else the י is omitted, and the vowel retained, e. g. מַעֲלוֹתֵהוּ Ezek. 43 : 17., רֵעֵהוּ Prov. 19 : 7. Job 42 : 10. Occasionally the Aramaic form וֹהִי occurs, e. g. תַּגְמוּלוֹהִי Ps. 116 : 12. ; though perhaps we should rather consider the ו and י as here transposed for תַּגְמוּלַיהוּ, which in the K'thibh is frequently the case (comp. 1 Sam. 19 : 22. Prov. 23 : 5.). Sometimes the final י of the noun is omitted on the reception of the ordinary suffix ו, e. g. בְּרִיחֹו Ex. 35 : 11. for בְּרִיחָיו, חָצֹו Ps. 58 : 8. for חִצָּיו, מִשְׁפָּטֹו 2 Sam. 22 : 23. 1 Kings 6 : 37. for

מְשַׁמְּמִי, עֲנִיִּי Is. 49:13. for עֲנִיִּיךְ. The feminine suffix of the third person sometimes takes א paragogic instead of ה, e. g. אַתְּרִיקְתָא Ezek. 41:15.

§ 601. The suffix of the sec. pers. masc. plur. כֶם is once in some editions preceded by י־, viz. תְּפִיצוֹתֵיכֶם Jer. 25:34. for תְּפוּצוֹתֵיכֶם; and occasionally י is omitted, e. g. מִקְנֵכֶם Deut. 3:19. for מִקְנֵיכֶם. The feminine כֶן is found with ה paragogic, e. g. כְּסֻתּוֹתֵיכֶנָה Ezek. 13:20.

§ 602. 1. The suffixes of the third pers. plur. likewise take ה paragogic, e. g. masc. אֲלֵיהֶמָּה Ezek. 40:16., fem. גְּוִיּוֹתֵיהֶנָּה 1:11. When added to the pronominal adjective כֹּל *all*, which before the suffixes always shortens Hholem into Kibbuts (§ 101. 3. *b*.), the suffixes of this person sometimes assume the irregular forms masc. הֶם for הֵם, thus כֻּלָּהֶם 2 Sam. 23:6.; and fem. הֶנָּה for הֵן, thus כֻּלָּהֶנָּה 1 Kings 7:37., so likewise בְּתוֹכְהֶנָּה Ezek. 16:53.

2. The suffix of the third pers. masc. plur. is sometimes added to fem. plurals in the form proper for singular nouns (see §§ 597, 598), e. g. סִבְלֹתָם Ex. 1:11. for סִבְלֹתֵיהֶם, so אוֹתוֹתָם Ps. 74:4. Job 21:19., עֲוֹנֹתָם Is. 53:11.

§ 603. Nouns in the dual number receive the suffixes in precisely the same manner as in the plural.

ANOMALOUS NOUNS.

§ 604. A few Hebrew nouns present certain peculiarities of inflection which are not accounted for by the general rules already given. These, being of very common occurrence, deserve a particular notice; they are as follows:

אָב *father* forms the singular construct by adding י־, which on the reception of the suffixes serves as a vowel of union, e. g. constr. אֲבִי; suff. אָבִיךָ, אָבִיו, אָבִי, אָבִי ם, אֲבִיהֶם, אֲבִינוּ: plur. אָבוֹת; suff. אֲבוֹתַי (§ 556), אֲבוֹתֵיכֶם, אֲבוֹתָם Ex. 4:5. Jer. 31:32.

אָח *brother*, like אָב, thus constr. אֲחִי; suff. אָחִיךָ, אָחִיו, אָחִי, אֲחִיכֶם, אֲחִינוּ, אֲחִיהֶם: plur. אַחִים: constr. אֲחֵי; suff. אַחַי, אַחֶיךָ, אֲחֵיהֶם, אֲחֵיכֶם, אֲחֵינוּ.

אָחוֹת *sister*, formed by affixing the fem. term. ת by means of the vowel וֹ to the preceding. This form it retains in the singular,

e. g. אֲחוֹתְךָ, אֲחוֹתֵךְ: but in the plural it takes י before וֹת, e. g. אַחְיוֹת; suff. אַחְיוֹתַי, אַחְיוֹתָיו, as though from אַחְיָה.

אִישׁ *man* generally forms its plural from the obsolete singular אֱנָשׁ, thus אֲנָשִׁים, constr. אַנְשֵׁי; the regular plural אִישִׁים is seldom used, and then conveys the accessory idea of *eminence, distinction* (see Ps. 141 : 5. Prov. 8 : 4.). The י of the later singular אִישׁ must not be considered as supplying the place of נ, to which it bears no kind of affinity, and with which it is never commuted : on the contrary the נ of אֱנָשׁ for אֱנָשׁ is rejected, like that of the infinitive תֶּנָה (§ 77. 2.); and since the following final cannot receive Daghesh, the vowel (ַ) as a compensation is lengthened into (ָי). Comp. סִיפַנְיָה = סִימְפוֹנְיָה, קְמוֹשׁ = קִימוֹשׁ. In the feminine form, after the addition of the characteristic termination ־ָה, Daghesh can be and accordingly is employed, thus אִשָּׁה; the construct of this latter however adopts the mode of compensation followed by the masculine, viz. that of lengthening the vowel (ַ) into (ָ) (§ 102. 1. *c.*), thus אֵשֶׁת.

אֵם *mother;* suff. אִמִּי, אִמְּךָ, אִמְּכֶם : plur. אִמּוֹת.

אָמָה *maid-servant.* This constitutes an exception to the generality of feminine nouns, in preserving the characteristic ה of the singular on the addition of the plural termination וֹת (see § 554. *note.*), thus אֲמָהוֹת, constr. אַמְהוֹת.

אִשָּׁה *woman* for אֱנָשָׁה; in the construct נ is compensated by lengthening (ַ) into (ָ), thus אֵשֶׁת; suff. אִשְׁתִּי, אִשְׁתְּךָ or אִשָּׁתְךָ : plur. נָשִׁים, formed by rejecting the א of the masc. plur. אֲנָשִׁים. The form אִשֶּׁת appears as an absolute in Deut. 21 : 11. 1 Sam. 28 : 7. Ps. 58 : 9.; the two first instances however may be considered as in the construct state. The regular plural אִשּׁוֹת appears only in Ezek. 23 : 44.

בַּיִת *house* = בָּנֶת = בָּנֵת (like אִישׁ = אֱנָשׁ); plur. בָּתִּים (*bŏttím*) for בָּנְתִים, constr. בָּתֵּי; this form is taken also on receiving the suffixes, e. g. בָּתַּי, בָּתֵּיכֶם, בָּתֵּיהֶם, &c., Methegh being placed on the first syllable by § 25. 2.

בֵּן *son;* constr. בֶּן, also בִּן Deut. 25 : 2. 31 : 23. Prov. 30 : 1. Jon. 4 : 10.; suff. בְּנִי, בְּנוֹ, בִּנְהּ : plur. בָּנִים; constr. בְּנֵי; suff. בָּנַי. In the construct form בְּנִי, which occurs Gen. 49 : 11., the final ־ִי may be considered as paragogic, as in the words מְלֵאָתִי Is. 1 : 21., רַבָּתִי Lam. 1 : 1., or as the termi-

nation of the plural construct for יִ־; another form בְּנוֹ appears Num. 24 : 3, 15., in which וֹ is paragogic, as in חַיְתוֹ Gen. 1 : 24.

בַּת *daughter* = בִּנְתְ = בִּנְיְ; suff. בִּתִּי for בִּנְתִּי, בִּתְּךָ; plur. בָּנוֹת; constr. בְּנוֹת.

גַּיְא *valley*; constr. גֵּיא: plur. גֵּיָאוֹת 2 Kings 2 : 16.; suff. גֵּיאוֹתֶיךָ Ezek. 35 : 8.

חָם *father-in-law*; ת inserted before the suffix, as in אֲבִיךָ, &c., thus חֹתָנְךָ, חֹתָנֵךְ. From this is formed the feminine חָמוֹת *mother-in-law*, in the same manner as אָחוֹת, which see.

יוֹם *day*: dual יוֹמָיִם: plur. יָמִים for יְמָמִים like the Chald. יְמִין Dan. 12 : 13., poet. יְמֵימִים Deut. 32 : 7. Ps. 90 : 15.; constr. יְמֵי; suff. יָמַי, יָמֶיךָ.

כְּלִי *vessel*: plur. כֵּלִים: suff. כֵּלָיו, כֵּלֶיהָ.

מַיִם *water*: constr. מֵי, and reduplicated מֵימֵי Ex. 4 : 9. 7 : 19. 8 : 2. 2 Kings 5 : 12.: suff. מֵימָיו, מֵימֵיהֶם.

מֵת *person* for מָוֶת from מוּת: plur. מְתִים Neh. 12 : 47. 13 : 10., also מֵתִים 12 : 44.: suff. מְתֵיהֶם, מְתֵיהֶן Esth. 2 : 9.

עֵץ *wood*: constr. עֵי: suff. עֵי for עֲצִי. עֲצֵי. עֲצֵי. עֲצֵיכֶם.

שֵׂה *sheep*: plur. constr. שִׂיֵּי Job 31 : 20.

רֹאשׁ *head*: plur. רָאשִׁים, suff. רָאשֵׁיהֶם Is. 15 : 2.

שֶׂה *sheep*: suff. שֵׂהוּ Deut. 22 : 1. and שֵׂיהוּ 1 Sam. 14 : 34.

שֵׁן *tooth*: suff. שִׁנֵּיהֶם Is. 41 : 15.

שֵׁם *name*: suff. שְׁמִי. שְׁמֵךְ: plur. שֵׁמוֹת: constr. שְׁמוֹת: suff. שְׁמוֹתָם.

CHAPTER XI.

ADJECTIVES.

§ 605. The *Adjective* (שֵׁם הַתֹּאַר), or word joined to a noun for the purpose of qualifying its meaning, can hardly be considered as an independent part of speech in Hebrew; since in this language it is merely a noun placed in apposition with the word to which it refers. Its derivation and inflection, therefore, do not require a detailed separate treatment.

§ 606. 1. As regards their derivation, Hebrew adjectives are nouns formed from neuter verbs, and consequently express a state of being, that is, some property or quality, e. g. חָכָם *wise* from חָכַם *to be wise*, קָטֹן *small* from קָטַן *to be small*.

2. These attributives are placed in apposition with the nouns which they qualify, and usually agree with them in gender and number, e. g. אִישׁ חָכָם *a wise man*, אִשָּׁה חֲכָמָה *a wise woman*; אֲנָשִׁים חֲכָמִים *wise men*, נָשִׁים חֲכָמוֹת *wise women*. To them are to be added all participial nouns, which serve as adjectives when placed in apposition with other nouns, e. g. גְּמַלִּים מֵנִיקוֹת *camels which suckle*, דֹּב שַׁכּוּל *a bear deprived of her young*.

§ 607. Besides the attributives properly so called, of which there are not many in Hebrew, we frequently find abstract nouns employed as attributives in construction with the nouns whose signification they restrict, e. g. הַר קֹדֶשׁ *mountain of holiness*, i. e. *holy mountain*, עֵד שֶׁקֶר *witness of falsehood*, i. e. *false witness*.

§ 608. The inflections which adjectives undergo for the purpose of indicating the variations of gender, number, &c. being the same as those of other nouns, we have only to mention that the *comparative* degree is denoted by means of the preposition מִן prefixed to the noun with which the comparison is made, while the adjective itself remains unchanged, e. g. נֶחְמָד מִזָּהָב וּמָתוֹק מִדְּבַשׁ *precious from gold, and sweet from honey*, i. e. *more precious than gold, and sweeter than honey*; and the *superlative* by prefixing the same participle to the adjective כֹּל *all, every*, preceding the complement of the comparison, e. g. עָרוּם מִכֹּל חַיַּת *cunning from every beast*, i. e. *the most cunning of all beasts*. For a full treatment of this subject see Syntax, Chap. IV.

CHAPTER XII.

NUMERALS.

§ 609. The Hebrew *Numerals* (שְׁמוֹת הַמִּסְפָּר) are for the most part to be regarded as attributives denoting *quantity*. They are divided into two principal classes, ***cardinals*** and ***ordinals***.

CARDINAL NUMBERS.

§ 610. The *Cardinals* (מִסְפָּרִים יְסוֹדִי) from *one* to *ten* inclusive present both a masculine and a feminine form, each of which undergoes changes in the construct similar to those of other nouns. They are as follows:

FEMININE.		MASCULINE.		
Constr.	Absol.	Constr.	Absol.	
אַחַת	אַחַת	אַחַד	אֶחָד	*One.*
שְׁתֵּי	שְׁתַּיִם	שְׁנֵי	שְׁנַיִם	*Two.*
שְׁלֹשׁ	שָׁלֹשׁ	שְׁלֹשֶׁת	שְׁלֹשָׁה	*Three.*
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבָּעָה	*Four.*
חֲמֵשׁ	חָמֵשׁ	חֲמֵשֶׁת	חֲמִשָּׁה	*Five.*
שֵׁשׁ	שֵׁשׁ	שֵׁשֶׁת	שִׁשָּׁה	*Six.*
שְׁבַע	שֶׁבַע	שִׁבְעַת	שִׁבְעָה	*Seven.*
שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנַת	שְׁמֹנָה	*Eight.*
תְּשַׁע	תֵּשַׁע	תִּשְׁעַת	תִּשְׁעָה	*Nine.*
עֶשֶׂר	עֶשֶׂר	עֲשֶׂרֶת	עֲשָׂרָה	*Ten.*

§ 611. In nearly all of these numerals some peculiarity of construction appears; but that which prevails to the greatest extent, and which is apt to strike us as the most singular, is that from *three* to *ten* inclusive, those with *feminine* terminations are joined to *masculine* nouns, and those with *masculine* terminations to *feminine* nouns, thus שְׁלֹשָׁה אֲנָשִׁים *three men*, שָׁלֹשׁ נָשִׁים *three women*.

§ 612. This mode of construction, which is peculiar to the Shemitish languages (it being found also in the Aramaic and Arabic), has occa-

sioned much perplexity to grammarians. The following attempt at its elucidation may therefore not be unacceptable. As the learned Schultens long ago observed (Institutiones, p. 217), the Hebrew numerals are in reality abstract nouns, and as such are of the feminine gender by signification, whether bearing the characteristic termination or not. Accordingly, when employed in connection with masculine nouns, they take the feminine termination ־ָה, which shows that they are in effect independent feminine nouns; thus שְׁלֹשָׁה בָנִים *a triad of sons*, i. e. *three sons*. The same form would be retained by these numerals before feminine nouns; but as they are then pointed out by means of the nouns with which they are connected as of the feminine gender, the characteristic termination becomes superfluous, and is dropped for the purpose of making a distinction between the genders as well in the numerals as in the nouns themselves, thus שָׁלֹשׁ בָּנוֹת *a triad of daughters*, i. e. *three daughters*. The word עֶשֶׂר *ten*, which is added to the units to form the numbers from *eleven* to *nineteen*, is put in the masculine before masculine nouns, the units preceding it from *three* onwards being already feminine; and in the feminine before fem. nouns, the units being already masculine, e. g. חֲמִשָּׁה עָשָׂר בָּנִים, חָמֵשׁ עֶשְׂרֵה בָנוֹת.

Remarks on the Cardinals.

§ 613. For אֶחָד we find אַחַד Gen. 48 : 22. Is. 27 : 12. Ezek. 33 : 30. Zech. 11 : 7.; constr. אַחַד. Sometimes א is rejected, thus חַד Ezek. 33 : 30.; and once in the K'thibh we have the form אָח Ezek. 18 : 10. (comp. Sanscr. *eka*, Pehlv. *yek*). Fem. אַחַת for אַחְדַּת, as לָלַת 1 Sam. 4 : 19. for לָלְדַת (§ 77. 1 : *b*.); in pause אַחַת Gen. 11 : 1. Plur. masc. אֲחָדִים Gen. 11 : 1. 27 : 44. 29 : 20.

§ 614. שְׁנַיִם, fem. שְׁתַּיִם. 1. The Daghesh in the ת of the feminine is usually considered to have arisen from the rejection of the נ of the original form שְׁנָתַיִם or שְׁנֹתַיִם (§ 77. 2.). Some, however, maintain that the original was אֶשְׁתַּיִם; but to this they are led by the word מִשְׁתֵּי Judg. 16 : 28., in which ת appears without Daghesh after Sh'wa mobile, while it receives one after Sh'wa quiescent, thus מִשְׁתֵּי Jon. 4 : 11. Neither of these explanations is perfectly satisfactory; for an anomaly still remains in the reception of Daghesh by an aspirate after Sh'wa mobile. Our own opinion on the subject is, that although a נ has been rejected from the original form, the Daghesh in ת, which as it occurs after Sh'wa must necessarily be Daghesh lene (§ 37), like

every other of its kind is purely euphonic, i. e. is employed solely for the purpose of removing the original aspiration of the letter in which it is inscribed (§ 36). The necessity of this arises from the difficulty experienced in uttering an aspirate ת in conjunction with a sibilant (§ 74. 2.), in consequence of which recourse is had to the expedient of depriving the lingual of its aspiration, although by the general rules for the insertion of Daghesh lene this would not be required. A like principle of euphony sometimes gives rise to the insertion of Daghesh lene, contrary to general usage, in the first of two concurrent aspirates at the beginning of a word, when preceded by a word terminating in a vowel and with a conjunctive accent (§ 39. 4.). 2. When connected immediately with a noun, the masculine construct rejects the ם of the absolute, e. g. שְׁנֵי גוֹיִם Gen. 25 : 23.; but when followed by another numeral, this letter may be retained, e. g. שְׁנֵים עָשָׂר Gen. 17 : 20. Num. 7 : 84. The same is the case with the feminine, e. g. שְׁתֵּי נָשִׁים Gen. 4 : 19., שְׁתֵּים עֶשְׂרֵה Num. 7 : 84.

§ 615. In the numerals from *three* to *ten* the feminine termination ה is hardened in the construct into ת (§ 572). The construct שְׁלֹשֶׁת is found also with feminine nouns, e. g. שְׁלֹשֶׁת נָשַׁי Gen. 7 : 13., לִשְׁלֹשֶׁת אַחְוֵיהֶם Job 1 : 4.; with suffixes שְׁלָשְׁתָּם, שְׁלָשְׁתְּכֶם Num. 12 : 4. For שְׁבָעָה we have שִׁבְעָנָה Job 42 : 13.

§ 616. The numerals אַרְבַּע and שִׁבְעָה take the dual form when denoting *reduplication*, e. g. אַרְבַּעְתַּיִם *fourfold* 2 Sam. 12 : 6., שִׁבְעָתַיִם *sevenfold* Gen. 4 : 24.

§ 617. The cardinal numbers from *eleven* to *nineteen* are formed by placing after the respective units the number עָשָׂר before masculine and עֶשְׂרֵה before feminine nouns. Thus,

FEMININE.		MASCULINE.	
אַחַת / עַשְׁתֵּי עֶשְׂרֵה		אַחַד / עַשְׁתֵּי עָשָׂר	*Eleven.*
שְׁתֵּים / שְׁתֵּי עֶשְׂרֵה		שְׁנֵים / שְׁנֵי עָשָׂר	*Twelve.*
שְׁלֹשׁ עֶשְׂרֵה		שְׁלֹשָׁה עָשָׂר	*Thirteen.*
אַרְבַּע עֶשְׂרֵה		אַרְבָּעָה עָשָׂר	*Fourteen.*
חֲמֵשׁ עֶשְׂרֵה		חֲמִשָּׁה עָשָׂר	*Fifteen.*
שֵׁשׁ עֶשְׂרֵה		שִׁשָּׁה עָשָׂר	*Sixteen.*
&c.		&c.	

§ 618. The tens are formed from the units by affixing the plural termination יִם־; except עֶשְׂרִים *twenty*, which is the plural of עֶשֶׂר *ten*. Thus,

שִׁשִּׁים	*Sixty.*	עֶשְׂרִים	*Twenty.*
שִׁבְעִים	*Seventy.*	שְׁלֹשִׁים	*Thirty.*
שְׁמֹנִים	*Eighty.*	אַרְבָּעִים	*Forty.*
תִּשְׁעִים	*Ninety.*	חֲמִשִּׁים	*Fifty.*

§ 619. When compounded with units, these latter are placed either before or after the tens, the last word receiving ו conjunctive, thus אֶחָד וְעֶשְׂרִים or עֶשְׂרִים וְאֶחָד *twenty-one*. The form remains the same whether connected with masculine or with feminine nouns.

§ 620. The word מֵאָה *hundred* is feminine; constr. מְאַת, dual מָאתַיִם, plur. מֵאוֹת. Once in the K'thibh ה is changed into י, viz. מֵאיוֹת 2 Kings 11 : 4, 9. The hundreds are numbered by placing before the word מֵאוֹת the numerals proper to feminine nouns, thus שְׁלֹשׁ מֵאוֹת, חֲמֵשׁ מֵאוֹת.

§ 621. The word אֶלֶף *thousand* is masculine; dual אַלְפַּיִם, plur. אֲלָפִים. The units by which it is numbered are those of masculine nouns, thus שְׁלֹשֶׁת אֲלָפִים, אַחַד עָשָׂר אֲלָפִים, עֶשְׂרִים אֲלָפִים. It will be perceived that the numerals preceding the words מֵאוֹת and אֲלָפִים are placed in the state of construction; which is the effect of the close connection existing between the different parts of compound numerical expressions. The last term (viz. מֵאוֹת or אֲלָפִים) may be put, like the units, either in the absolute or construct state.

§ 622. The word רִבּוֹא *ten thousand, myriad,* רְבָבָה Deut. 32 : 30., is feminine; dual רִבּוֹתַיִם, plur. רִבְאוֹת. In expressing compound numbers we may either begin with the units, and proceed to the numbers of larger denominations, in the order of their magnitude, e. g. שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּמְאַת שָׁנָה Gen. 5 : 18.; or a different arrangement may be adopted, e. g. מֵאָה וַחֲמִשִּׁים אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וְשֵׁשׁ מֵאוֹת 2 Chron. 2 : 16., אֶלֶף וּשְׁבַע מֵאוֹת וַחֲמִשָּׁה וְשִׁבְעִים שֶׁקֶל Ex. 38 : 25. Accordingly, to designate the current year we might make use of either of the phrases, שְׁתַּיִם וְאַרְבָּעִים וּשְׁתֵּי שָׁנָה אֶלֶף וּשְׁמֹנָה מֵאוֹת, or וּשְׁמֹנָה מֵאוֹת וְאֶלֶף שָׁנִים.*

* The rabbinical writers employ the letters of the alphabet after the manner of the ancient Greeks for the purpose of numerical notation. The units from 1 to 9 are represented by the letters א — ט, the tens from 10 to 90 by י — צ, the hundreds from 100 to 400 by ק — ת (see the table, p. 3.). The intermediate numbers

ORDINAL NUMBERS.

§ 623. The Hebrew *Ordinals* (מִסְפַּר סְדִרִי), like those of other languages, are derived from the Cardinals. This is effected by affixing to the cardinals from *two* to *ten* inclusive the termination ־וֹ (see § 515. 3.), and inserting the same vowel between the second and third radicals. The masculine plural of the ordinals ends in ־ים (§ 550), the feminine singular in ־ית (§ 494. I. 2.), and the feminine plural in ־יוֹת (see § 554). Thus,

רִאשׁוֹן	*First.*	שִׁשִּׁי	*Sixth.*
שֵׁנִי	*Second.*	שְׁבִיעִי	*Seventh.*
שְׁלִישִׁי	*Third.*	שְׁמִינִי	*Eighth.*
רְבִיעִי	*Fourth.*	תְּשִׁיעִי	*Ninth.*
חֲמִישִׁי חֲמִשִּׁי	*Fifth.*	עֲשִׂירִי	*Tenth.*

Remarks on the Ordinals.

§ 624. רִאישׁוֹן *first*, Job 15 : 7. for רִאְשׁוֹן, formed from רֹאשׁ *head, chief, first;* fem. רִאשׁוֹנָה, once רִאישׁוֹנָה Josh. 21 : 10. for רִאְשׁוֹנָה, and once רִאישׁוֹנִית Jer. 25 : 1.

§ 625. שֵׁנִי *second;* plur. שְׁנִיִּים Gen. 6 : 16. Num. 2 : 16.

§ 626. The ordinals differ in form from the cardinals only as far as *ten;* for the mode of indicating the remainder, see Syntax, § 944.

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from 11 to 19, 21 to 29, &c. are denoted by placing after י, כ, &c. the additional unit required; thus יא 10+1=11 (except that for the number 15, instead of the regular combination יה 10+5, which are the initial letters of the name יְהוָה, the letters טו 9+6 are employed), כא 20+1=21, &c. These again are affixed to the hundreds, to denote the intermediate numbers, thus קא 100+1=101, קיא 100+10+1=111, &c. The later Jewish authors also represent the hundreds from 500 to 900 by adding to ת 400 the letter required, thus תק 400+100=500; the more ancient writers, however, including those of the Masora, employed for this purpose the five final letters of the alphabet, thus ך 500, ם 600, ן 700, ף 800, ץ 900. The thousands are denoted by the units with two dots placed above them, thus א 1000, ב 2000, &c. The current year would therefore be represented by אתמב 1842. The Jewish books are dated from the creation of the world, which makes the present year according to their computation 5602; the 5000 however is usually omitted in writing, and this is intimated by the explanatory phrase לְפָרַט קָטוֹן *by the small number*, abbreviated לפ"ק, thus תרכ"ב לפ"ק A. M. 5602, i. e. A. D. 1842.

FRACTIONAL NUMBERS.

§ 627. Of the *Fractional Numbers* (מִסְפַּר הַחֶלְקִי) the following only have forms peculiar to themselves, viz. חֲצִי *one half*, constr. חֲצִי, fem. מַחֲצִית, רֹבַע or רֶבַע *one fourth*, חֹמֶשׁ *one fifth*, עֶשְׂרוֹן *one tenth*. The remainder are expressed by the ordinals, whose altered value is denoted by a change of position; for when employed as fractions, they are placed *before* and in construction with the noun, instead of after it, e. g. שְׁנָה הָרְבִיעִית *the fourth year*, רְבִיעִית הַשָּׁנָה *a quarter of the year*. As the fractional numerals are all abstract nouns, the feminine forms of the ordinals are employed exclusively for their representation. For all further particulars regarding the numerals, see Syntax, Chap. XI.

CHAPTER XIII.

THE ARTICLE, ETC.

DEFINITE ARTICLE.

§ 628. The *Definite Article* (הָא הַיְדִיעַ), or that particle by means of which an indefinite noun is rendered definite, consists in Hebrew of a prefixed ה, which is generally accompanied by (_), and followed by Daghesh in the initial letter of the word to which it is attached, e. g. סֵפֶר *a book*, הַסֵּפֶר *the book*. This ה is a fragment of the personal pronoun הוּא, which takes the homogeneous vowel of its principal letter ו (see p. 87) only while constituting an independent word: for when as a definite article it is prefixed to a noun or adjective, it resumes the simple vowel *a* of the verbal root from which it derives its origin (§§ 113, 214. 1.); whence we have the form הַסֵּפֶר, which by § 77. 3. becomes הַסֵּפֶר, Daghesh forte being inserted in the succeeding letter by § 32, in order to preserve the short vowel (_).*

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* A few vestiges of the original form are still to be met with, e. g. הַוּרֵד 1 Sam. 30: 24., הַוּיֹדֵעַ Jer. 29: 23.

§ 629. 1. When the initial letter of a noun receiving the definite article is a guttural which cannot take Daghesh, the short vowel (ַ) of the article is generally lengthened into its corresponding (ָ) (§ 84. 3.), e. g. הָאָרֶץ for הַאֶרֶץ, הָהָר for הַהָר, הָעִיר for הַעִיר, הָרֹאשׁ, הָרֹאשׁ for הַרֹאשׁ. Often, however, (ַ) is retained before the comparatively strong ח, e. g. הַחָרֵב, הַחֹשֶׁךְ (§ 85. 2.); seldom before the weaker ה, e. g. הַהוּא, הַהֵיכָל, הַהֵידֶק; and in a few instances before ע, e. g. הַעֲזָבִים Prov. 2 : 13, 17.

2. When an initial guttural, especially of a dissyllable, is accompanied by the vowel (ֲ), the (ַ) of the article is changed in general into its modification (ֲ), in order to give distinctness to the enunciation of the two successive gutturals (§ 101. 1. *b*.), e. g. הֶהָרִים, הֶעָרִים.

§ 630. When the initial letter of the word receiving the article is destitute of a vowel, Daghesh may be inserted or omitted (§ 33. 1.), e. g. הַיְרִיעָה, הַסְּפָרִים, הַלְּוִיִּם.

§ 631. 1. When preceded by one of the inseparable prepositions בְּ, כְּ, לְ, the article ה is rejected by § 77. 3., and its vowel given to such preceding letter, e. g. בַּדֶּרֶךְ for בְּהַדֶּרֶךְ, בָּעָפָר for בְּהָעָפָר; כַּמַּיִם for כְּהַמַּיִם, כָּעָרִים for כְּהֶעָרִים; לָאָרֶץ for לְהָאָרֶץ.

2. In some instances, however, the article is not rejected, and consequently the Sh'wa of the preposition is retained. This occurs but seldom with בְּ, e. g. בְּהַשָּׁמַיִם Ps. 36 : 6., בְּהַדֶּרֶךְ Neh. 9 : 19. : more frequently with כְּ before the word הַיּוֹם, e. g. כְּהַיּוֹם Gen. 39 : 11. Deut. 6 : 24. 1 Sam. 9 : 13. Jer. 44 : 22. Neh. 5 : 11. 9 : 10. (although even in this case it is occasionally rejected, e. g. כַּיּוֹם Gen. 25 : 31, 33.); seldom before any other word, e. g. כְּהֶחָכָם Eccl. 8 : 1. : and sometimes with לְ, e. g. לְהַגָּבִים Ezek. 47 : 22., לְהַחוֹמָה Neh. 12 : 38., לְהָרָעָה 1 Chr. 20 : 6, 8., לְהָעָם 2 Chr. 10 : 7.

DEMONSTRATIVE PRONOUNS.

§ 632. 1. The *Demonstrative Pronouns* (כִּנּוּי הָרוֹמֵז) in Hebrew distinguish both gender and number. The chief constituent element of the *near demonstrative* is the sibilant ז, to which when referring to a masculine noun is affixed the weak letter ה resting in the vowel (ָ) as a masculine termination (see § 569. *a. note.*), thus זֶה *this, hic;* occasionally instead of ה is taken the weak letter ו resting in its homogeneous vowel *u*, thus זוּ Hab. 1 : 11. Ps. 12 : 8. When referring to a feminine noun, it receives the feminine termination ת (§ 494. I. 2.),

thus זֹאת *this, hæc.* Sometimes it appears without ה, and with the semi-vowel ו instead of א, on account of the accompanying vowel *o*, thus זוֹ Hos. 7 : 16. Ps. 132 : 12.; and sometimes in Ecclesiastes with ה, e. g. זֹה Eccl. 2 : 2, 24. 5 : 15, 18. 7 : 23. 9 : 13.

2. The plural of this demonstrative, which is the same in both genders, is expressed by ל with the semi-vowel א prefixed, thus אֵל *these*, which besides the Pentateuch appears only in 1 Chron. 20 : 8. Much more frequently ה֫ is affixed, when ל receives Daghesh in order to preserve the original mixed syllable (§ 32), thus אֵלֶּה; a formation precisely similar to that of הֵמָּה from הֵם (see § 123).

§ 633. The article is regularly prefixed to these pronouns when they are placed as qualifying attributives after a definite noun, e. g. הַדְּבָרִים הָאֵלֶּה, הַדָּבָר הַזֶּה. In some instances the liquid ל is inserted after the article, to form a remote demonstrative, thus masc. הַלָּזוּ *that*, Gen. 24 : 65. 37 : 19.; and once we find the fem. form הַלָּזוֹ Ezek. 36 : 35. Occasionally the final ה of the masculine is omitted, thus הַלָּז masc. Judg. 6 : 20. 1 Sam. 14 : 1. 17 : 26.; once employed as fem., 2 Kings 4 : 25. But in general the remote demonstratives are expressed by a personal pronoun with the article prefixed, thus הַהוּא, הַהִיא *that*, הָהֵם, הָהֵן *those* (see § 892).

RELATIVE PRONOUNS.

§ 634. The definite article ה prefixed to a participle or verb supplies the place of a *Relative Pronoun* (כִּנּוּי הַמְצָרֵף), e. g. הָהֹלֵךְ *who walks*; lit. *the* (person) *walking*, הַהָלְכוּא *who went* (see § 726. *et seqq.*).

§ 635. When standing for a noun, the relative is expressed by the separable particle אֲשֶׁר *who, which*, of both genders and numbers, e. g. Gen. 1 : 12, 21. 6 : 4. 19 : 8. For its use and construction, see Syntax, Chap. IX.

§ 636. The principal letter of אֲשֶׁר, viz. שׁ, is employed as a relative prefix to nouns, pronouns, and verbs. It is accompanied in general by the vowel (ֶ), and occasionally by (ַ), in either of which cases the letter following, unless a guttural, receives Daghesh forte (§ 33. 1.); it also appears sometimes with (ְ), and in a few instances without a vowel. Accordingly we have the following four forms in which this prefixed relative is found, viz. שֶׁ, שַׁ, שְׁ, and שׁ. It occurs chiefly in Canticles and Ecclesiastes, where it is used almost to the exclusion of the separable אֲשֶׁר, and occasionally in some of the other late writings,

e. g. שֶׁעַל Judg. 7 : 12., שֶׁכָּכָה, שֶׁיְהוָֹה Ps. 144 : 15., שֶׁאַל 146 : 5., שֶׁדּוּן Job 19 : 29., שֶׁקְּוִינְהוּ Lam. 2 : 16., שֶׁהֵם Eccl. 3 : 18. It is found also a few times in the book of Judges, e. g. שֶׁקַּמְתִּי Judg. 5 : 7., שֶׁאַתָּה 6 : 17. In a few instances שׁ appears with the liquid ל for ר (see § 73. 4.), e. g. בְּשֶׁלְּמִי *on whose account*, Jon. 1 : 7., בְּשֶׁלִּי *on my account*. Once שֶׁל אֲשֶׁר Eccl. 8 : 17.

§ 637. Another relative exists in the pronoun כִּי *who, which, what* (*qui, quæ, quod*), Gen. 3 : 19. 4 : 25. Is. 54 : 6. 57 : 20. Ps. 22 : 31. This word however is employed more frequently as a particle, signifying *that, so that* (*quòd*); in which sense also אֲשֶׁר is often used. See § 1091.

INTERROGATIVE PRONOUNS.

§ 638. In Hebrew there are two *Interrogative Pronouns* (כִּנּוּי הַשְׁאָלָה) מִי *who?* and מָה *what?* the first relating to *persons* only, the latter to *things*.

§ 639. Although the pronoun מה is most frequently accompanied by (ָ), it also takes either (ַ) or (ָ). *a.* When the initial letter of the following word is a guttural not accompanied by (ָ), the pronoun takes (ָ), e. g. מָה־אֱנוֹשׁ Ps. 8 : 5. Job 7 : 17., מָה אֶפְעַל v. 20., מָה־רַבּוּ Ps. 3 : 2., מָה רַב 31 : 20. *b.* When connected by Makkeph with a word beginning with ה or ח, (ַ) is sometimes employed, e. g. מַה־הוּא Num. 16 : 11., מַה־חָפְצוֹ Job 21 : 21.; occasionally also without Makkeph, e. g. מַה חַטָּאתִי Gen. 31 : 36. *c.* When followed by a guttural with (ָ), (ָ) is generally taken for the sake of distinctness (§ 101. 1. *b.*), e. g. מָה־עָשִׂיתָ וּמָה־חָטָאתִי Gen. 20 : 9., מָה־חָלֶד Ps. 89 : 48.; and occasionally, though seldom, when followed by another letter, e. g. מָה כְּבוֹדִי Ps. 4 : 3., וּמָה לֹא Job 7 : 21., מָה מִשְׁפָּט 2 Kings 1 : 7., עַל־מָה תֻכּוּ Is. 1 : 5. *d.* Generally, however, when followed by any other letter than a guttural, מה takes (ַ); and as the final ה of this pronoun, which is almost always connected with the following word by Makkeph, is not regarded in its pronunciation, the initial letter of the following word takes Daghesh forte (§ 33. 1.), e. g. מַה־זֹּאת Gen. 12 : 18., מַה־יִּקְרָא 2 : 19., מַה־לָּךְ 21 : 17., מַה מָּצָאתָ 31 : 37., מַה מַּעֲשֵׂיכֶם 46 : 33., מַה־פִּשְׁעִי 31 : 36.

§ 640. In some instances this pronoun is connected with the following word so as to form with it but one; and then ה is rejected, e. g. מַזֶּה Ex. 4 : 2. for מַה־זֶּה, מַלָּכֶם Is. 3 : 15. for מַה־לָּכֶם, מַתִּלְעָה Mal. 1 : 13. for מַה תִּלְעָה.

§ 641. This particle occasionally receives the prepositions בְּ, כְּ, לְ, when it takes for its vowel either *a* or *e*. The two first, ב and כ, are usually accompanied by (ַ), which is followed by Daghesh in the initial letter of the pronoun, e. g. בַּמֶּה Ex. 22 : 26. 33 : 16., כַּמָּה Gen. 47 : 8. Job 13 : 23, כַּמֶּה Zech. 7 : 3. : the last, ל, takes (ָ), whether followed by Daghesh or not, e. g. לָמָּה Ps. 49 : 6. 2 Sam. 2 : 22., לָמֶּה 1 Sam. 1 : 8.

HE INTERROGATIVE.

§ 642. The letter ה is used also as an interrogative prefix to verbs, nouns, or particles, and corresponds to the Latin *an ? num ?* It is then termed *He Interrogative* (הֵא הַשְׁאֲלָה).

§ 643. This prefix is generally accompanied by the compound Sh'wa (ֲ), e. g. הֲשֹׁמֵר אָנֹכִי *am I the guardian ?* Gen. 4 : 9., הֲנִמְצָא *can there be found ?* 41 : 38., הֲזֶה *is this ?* 43 : 29., הֲמִבְּלִי *because not ?* Ex. 14 : 11.

§ 644. Before a guttural (ַ) is usually taken, in order that both letters may be sounded distinctly, which could not be done were ה to retain the Sh'wa, as the voice must then pass quickly to the letter following (§§ 391, 413), e. g. הַאֹרַח Job 22 : 15., הֶהֱימִיר Jer. 2 : 11., הֶהֱיִיתֶם Num. 31 : 15., הַעֵת Hag. 1 : 4. ; and in one instance before the weak letter י, viz. הַיִּיטַב Lev. 10 : 19. for הֶיִיטַב.

§ 645. Before a guttural with (ָ), like the article it generally takes (ֶ) (see § 629. 2.), e. g. הֶאָמֹר Ezek. 28 : 9., הֶהָשֵׁב Gen. 24 : 5., הֶחָפֹץ Ezek. 18 : 23.

§ 646. Before a vowelless letter, it retains only the (ַ) of the compound Sh'wa (ֲ), in order to avoid the concurrence of two Sh'was, e. g. הַכְזוֹנָה Gen. 34 ; 31., הַלְמַעֲנֵהּ Job 18 : 4. ; and frequently the initial letter receives a Daghesh, e. g. הַבְּרָב Job 23 : 6., הַלְּבֵן Gen. 17 : 17. ; הַכְּצַעֲקָתָהּ 18 : 21., הַכְּתֹנֶת 37 : 32.

HE DIRECTIVE.

§ 647. The letter ה, which when placed at the beginning of a word has the power of singling it out from others of its class, and rendering it definite, when added to the end of a noun, and resting in (ָ), signifies direction *towards* the object which the noun denotes, thus הַבַּיְתָה

the house, הַבַּיְתָה *to the house* (οἴκόνδε); הָהָר *the mountain*, הָהָרָה *to the mountain*. From this it receives the name of *He Directive*, or, as it is usually termed, *He Local*.

§ 648. As this suffix is connected very loosely with the noun, the last syllable of which retains its accent (§ 56. 1.), it exerts but little influence on the vowels of the word, e. g. צָפוֹן *north*, צָפוֹנָה *northward*; חָרָן *Haran*, חָרָנָה *to Haran*; שָׁם *there*, שָׁמָּה *thither*; יָם *sea*, יָמָּה *seaward*, i. e. *westward*. It chiefly affects the vowel immediately preceding: this, when short and making a mixed syllable, is rejected on the addition of the directive particle, the (ָ) in which the latter rests being given to the final letter of the noun (§ 104. 2.), e. g. בַּיִת, בַּיְתָה; שָׁמַיִם, שָׁמַיְמָה. This is especially the case with Cegholate nouns, e. g. נֶגֶב, נֶגְבָּה; קֶדֶם, קֶדְמָה; חֹרֶשׁ, חֹרְשָׁה; which sometimes shorten the first vowel also, e. g. אֶרֶץ, אַרְצָה. The rejection occasionally takes place when the vowel is long, e. g. מִזְרָח, מִזְרָחָה Ex. 27: 13. and מִזְרָחָה Deut. 4: 41. When the ultimate syllable of the noun commences with a vowelless consonant, its vowel, whose rejection would cause the concurrence of two consonants neither immediately preceded nor accompanied by a vowel, is shifted to the first of them, e. g. שְׁכֶם, שָׁכְמָה Hos. 6: 9. In the following instance (ָ) is changed into (ֶ) by § 101. 1. *b*.), viz. פַּדָּן, פַּדְנָה.

§ 649. The words מַעְלָה *upwards*, מַטָּה *downwards*, generally receive also the directing particle לְ, which is prefixed for the sake of emphasis, thus לְמַעְלָה, לְמַטָּה. The same is the case with the word לִשְׁאוֹלָה *to hell*, Ps. 9: 18. It also occurs with the preposition בְּ, e. g. בְּחֹרְשָׁה 1 Sam. 23: 15, 18, 19.

CHAPTER XIV.

THE PARTICLES.

§ 650. *Particles* (מִלִּים) are words which do not represent ideas of actions, things, or attributes, as verbs, nouns, and adjectives; but are employed merely for the purpose of pointing out the various relations existing between one notional word and another, and one sentence and another, and thus serve to give clearness and precision to discourse. As these words do not belong to what may be called the essential part of language, it is obvious that they can be the most easily dispensed with, and that a language in its earlier stages of existence, before accuracy of expression has become an object, must necessarily be poor in particles, the number of which however gradually increases as the desire for perspicuity becomes more and more sensibly felt; so that the quantity and variety of particles in a language serves in some measure as the standard of its cultivation. Accordingly, as might have been anticipated, the Hebrew, which reached a certain degree of refinement while a living tongue, has a moderate number of particles. Of these but few are primitives, the majority being derived from other parts of speech.

§ 651. The Hebrew particles may be divided according to their various offices into,

§ 652. Adverbs, or words used to qualify the meaning of verbs and adjectives, e. g. וַיֹּאכַל הַרְבֵּה *he ate* MUCH, וַתֹּתַר מְעַט *he left* LITTLE, גָּדוֹל מְאֹד VERY *great.*

§ 653. Prepositions, words or fragmentary prefixes used to show the relation borne to a noun or pronoun by a preceding word, e. g. וַיֵּלֶךְ בַּבַּיִת *he went* INTO *the house*, אִישׁ כִּלְבָבוֹ *a man* AFTER *his own heart*, מִזְמוֹר לְדָוִד *a song* OF *David*, וּמְלָכִים מִמְּךָ יֵצֵאוּ *and kings shall issue* FROM *thee*, וְחשֶׁךְ עַל פְּנֵי תְהוֹם *and darkness* (was) UPON *the face of the deep.*

§ 654. Conjunctions, words or fragmentary prefixes used to connect entire sentences or their principal members, e. g. וַיְהִי הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה *Abel was a keeper of sheep,* AND *Cain was a tiller of the soil*, נַעֲשֶׂה לָנוּ שֵׁם פֶּן נָפוּץ *let us make ourselves a name,* LEST *we be scattered*, אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת *then sang Moses* AND *the children of Israel this song*, הַיָּם רָאָה וַיָּנֹס *the sea saw* (it) AND *fled.*

§ 655. Interjections, or words employed as exclamations, to express some strong emotion, e. g. הוֹי אֲרִיאֵל woe *to Ariel!*

§ 656. We will now discuss the several species of particles separately, showing from which parts of speech and in what manner they are derived.

ADVERBS.

§ 657. *Adverbs* (תֹּאַר הַפֹּעַל), as we have already observed, are words used to qualify verbs or adjectives. Some are derived from verbs. Of these the greater number are from the infinitive, e. g. infin. Kal, טוֹב *well* from טוֹב *to be good;* infin. Pi'hel, מַהֵר *quickly* from מָהַר *to hasten;* infin. Hiph., הֵיטֵב *well, correctly* from יָטַב *to be good,* הַרְבֵּה *much* from רָבָה *to be numerous.* A few are from the imperative, e. g. הָבָה *come* from יָהַב *to give,* לְכָה *come on* from יָלַךְ *to walk,* רְאֵה *lo, behold* from רָאָה *to see;* and the following from the future, viz. אָכֵן *surely,* lit. *I affirm,* fut. apoc. Hiph. of כּוּן *to stand firm.*

§ 658. Of the adverbs derived from nouns, which constitute a large majority, some are employed in the singular without any change of form, e. g. אֶפֶס *only* from אֶפֶס *cessation,* בֶּטַח *confidently* from בֶּטַח *confidence,* טֶרֶם *not yet* from טֶרֶם *beginning,* יַחַד *together* from יַחַד *union,* כָּלָה *surely, entirely* from כָּלָה *completion,* כֵּן *correctly* from כֵּן *right, just,* מְאֹד *very* from מְאֹד *strength,* מְעַט *little* from מְעַט *smallness,* נֶצַח *for ever* from נֶצַח *perpetuity,* סָבִיב *around* from סָבִיב *circuit,* רֶגַע *suddenly* from רֶגַע *moment,* רַק *merely* from רַק *thinness,* תָּמִיד *continually* from תָּמִיד *perpetuity,* תְּמוֹל *yesterday.**

§ 659. A few nouns are employed adverbially in the plural, e. g. מֵישָׁרִים *righteously* from מֵישָׁרִים *righteousness,* פְּלָאִים *wonderfully* from פֶּלֶא *wonder;* חֲלִיפוֹת *alternately* from חֲלִיפָה *change.*

¶ § 660. Adverbs derived from nouns by means of a change, are formed,

§ 661. By affixing to the noun the termination ־ָם or ־ם, e. g. אָמְנָם or אָמְנָם *truly* from אֹמֶן *truth,* חִנָּם *gratis* from חֵן *grace, favour,* יוֹמָם *by day* from יוֹם *day,* רֵיקָם *emptily* from רֵיק *empty, empty-handed,* פִּתְאֹם

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* In Arabic many nouns are used adverbially in the accusative, thus طَوْعٌ *obedience,* طَوْعًا *willingly;* كَرْهٌ *hindrance,* كَرْهًا *unwillingly.* Comp. the Greek τὴν ἀρχήν. These may all be explained by supposing the ellipsis of a preposition, thus בֶּטַח *confidently* = בְּבֶטַח *with confidence.*

(= פִּתְאֹם) *suddenly* from פֶּתַע *moment* (comp. Is. 29 : 15.), שִׁלְשֹׁם *the day before yesterday* (three days ago) from שָׁלֹשׁ *three*.

§ 662. By affixing the termination ־ִית, e. g. אָחֳרַנִּית *backwards* from אַחֲרוֹן *hindmost*, אֲרָמִית *in Aramaic* from אֲרָם *Aramæa*, אַשְׁדּוֹדִית *in Ashdodish* from אַשְׁדּוֹד *Ashdod*, יְהוּדִית *in Jewish* (or Hebrew) from יְהוּדָה *Judea*, קָדְרַנִּית *mournfully* from קֹדֵר *mourner*; קוֹמְמִיּוּת *uprightly* from קוֹמָה *height*.

§ 663. In one instance by affixing a personal pronoun, viz. יַחְדָּו = יַחְדִּיו *together* (in its union) from יַחַד *union* and the pronominal suffix ־יו, written fully only in Jer. 46 : 12, 21. 49 : 3.

§ 664. By prefixing a preposition, e. g. בִּמְאֹד *exceedingly* from מְאֹד *strength*, כִּמְעַט *almost* from מְעַט *nothing*, לְאַט *softly* from אַט *murmur*, לְבַד *apart* from בַּד *separation*, לָבֶטַח *confidently* from בֶּטַח *confidence*, לְנֹכַח *straight forwards* from נֹכַח *presence*, לָנֶצַח *for ever* from נֶצַח *eternity*, לְשָׁלֹם *peaceably* from שָׁלוֹם *peace*.

§ 665. The number of negative and affirmative adverbs is very limited. Some of those which must have been needed from the first are primitive. The negatives are אַל *not*, לֹא *no, not* (א *privativum* whether prefixed or affixed expressing negation), אַיִן *no*,* בְּלִי or בִּלְתִּי *without*. The affirmatives are יֵשׁ (= *yes*) *it is*, כֵּן *thus*.

PREPOSITIONS.

§ 666. *Prepositions* (מִלֵּי דְּיַחֲסָא) in Hebrew are words placed before nouns or pronouns, or more commonly fragments of words prefixed to them, in order to point out the kind of relation existing between them and some preceding word. They are termed *separable* or *inseparable*, according as they constitute independent words, or are prefixed to the noun or pronoun which serves as the complement of the relation.

§ 667. 1. The separable prepositions are mostly derived from nouns with little or no change, e. g. אַחַר pl. אַחֲרֵי *behind* from אָחוֹר *hinder part*, בֵּין *between* from בַּיִן *interval*, מוּל *opposite* from מוּל *front*, מִן or מִנִּי *from* from מָנָה *portion*, עַד *unto* from עַד *progress*, עַל *upon* from עָל *height*. 2. Others are primitive, e. g. אֶל *to*, בְּעַד or בַּעֲד *by, near*, נֶגֶד *before*, נֹכַח id., עִמַּת *near*, תַּחַת *beneath*.

* For the differences in the use and signification of the negatives, see Syntax, Chap. XVIII.

§ 668. The inseparable prepositions, which occur by far the most frequently, are primitive particles, consisting of single letters, which are prefixed to words, instead of being merely placed before them. They are בְּ *in, by,* כְּ *like, as,* לְ *to, of,* מִ· *from* for מִן (see § 673).

§ 669. These fragments are prefixed to certain nouns and particles to form new particles, e. g. with בְּ are formed בִּגְלַל *because of,* בְּקֶרֶב and בְּתוֹךְ *in the midst of;* with כְּ, כַּאֲשֶׁר *like, as,* כְּמוֹ *like,* כֵּן *even so;* with לְ, לְמַטָּה *downwards,* לְמַעְלָה *upwards,* לְעֵת *at the time,* לִפְנֵי *before;* with מִן, מֵאֵת *from,* מֵעַל *above,* מִתַּחַת *beneath.* In a few instances an additional מִ· is prefixed, e. g. מִלְמַטָּה, מִלְמַעְלָה, מִלִּפְנֵי; מִמַּעַל.

§ 670. 1. The three fragmentary prepositions ב, כ, ל, are regularly prefixed with Sh'wa, e. g. בְּבַיִת *in a house,* בְּסֵפֶר *with a book,* לְדָוִד *to or of David;* כְּמֹשֶׁה *like Moses;* but when they are added to a noun which has the definite article ה, this latter is rejected by § 77. 3., and its vowel given to the preposition, e. g. בַּדֶּרֶךְ for בְּהַדֶּרֶךְ, כָּדָבָר for כְּהַדָּבָר, לָאָרֶץ for לְהָאָרֶץ. For a similar elision of the initial ה of the inf. Hiph. see § 244.

2. When prefixed to a word whose initial letter has simple Sh'wa, the prepositions generally take the shortest vowel (ֻ) (§ 104. 1. *a.*), e. g. בִּדְבַר for בְּדַבַּר, כִּדְבַר for כְּדַבַּר, לִדְבַר for לְדַבַּר; but when the Sh'wa is compound, they take the short vowel which corresponds to it (§ 104. 1. *b.*), e. g. לַעֲמֹד for לְעֲמֹד, לֶאֱכֹל for לְאֱכֹל, לַחֲלִי for לְחֲלִי.

3. When a word commences with יְ, the preposition takes (ִ), and י rests in it, by § 97. 2. *a.*, e. g. בִּימֵי, מִימֵינִי.

§ 671. When prefixed to the pronoun מָה, the two prepositions ב and כ generally take (ַ), thus בַּמָּה, כַּמָּה; and ל takes (ָ), thus לָמָּה. They all receive (ָ) before certain monosyllabic pronouns accompanied by a pause-accent, e. g. בָּהֶם, כָּזֶה, לָהֶם. The ל also frequently takes (ָ) before other monosyllables, e. g. לָכֵן, לָעַד, לָרֹב; and likewise before dissyllabic infinitives whose accent is on the first syllable, e. g. לָלֶכֶת, לָרֶדֶת; or other penacuted dissyllables which have a disjunctive accent, e. g. לָמָיִם Gen. 1 : 6., לָבֶטַח Ps. 16 : 9. The reason of the preposition's taking a vowel in these cases lies in the nature of the pause-accent, which prefers to be preceded as well as followed by a consonant with a vowel (see § 109. 2.).

§ 672. When the preposition מִן is prefixed to a word, its נ is assimilated to the letter following, which is shown by a Daghesh forte inserted in the latter when capable of receiving one (§ 77. 2.), e. g. מִמֶּלֶךְ for מִמְּלֶךְ, מִקֶּדֶם for מִנְּקֶדֶם. But when followed by a guttural,

its short vowel (ַ) is lengthened into (ָ) (§ 102. 1. *c.*), e. g. מֵאֶרֶץ, מֵהַר, מֵעַל; except the strongest guttural ח, before which (ַ) generally remains unchanged (§ 85. 2. *a.*), e. g. מֵחוּץ.

Prepositions and Adverbs with Suffixes.

§ 673. The prepositions ב, כ, ל, receive the pronominal suffixes, and frequently in a manner peculiar to themselves. When the preposition כ receives a suffix, the syllable מוֹ is inserted between them. When מִן receives a suffix, it is doubled, the (ִ) of the second syllable changed into its modification (ֶ), and its ן in each case assimilated to the letter following, which frequently takes a Daghesh, thus with suff. first pers. sing. מִמֶּנִּי = מִנְּמָנִי for מִנְמָנִי. The following table shows the manner in which each of the inseparable prepositions, viz. בְּ, לְ, כְּ, and מִן, receives the pronominal suffixes.

SINGULAR.

1.	c.	בִּי		לִי		כָּמוֹנִי		מִמֶּנִּי	
2.	m.	בְּךָ	בְּכָה בָּךְ	לְךָ	לְכָה לָךְ	כָּמוֹךָ		מִמְּךָ	
	f.	בָּךְ		לָךְ		כָּמוֹךְ		מִמֵּךְ	
3.	m.	בּוֹ		לוֹ		כָּמוֹהוּ		מִמֶּנּוּ	מֵעָלָיו מִנֶּגְדּוֹ
	f.	בָּהּ		לָהּ		כָּמוֹהָ		מִמֶּנָּהּ	

PLURAL.

1.	c.	בָּנוּ		לָנוּ		כָּמוֹנוּ		מִמֶּנּוּ	
2.	m.	בָּכֶם		לָכֶם		כָּכֶם	——	מִכֶּם	
	f.	בָּכֶן		לָכֶן		כָּכֶן	——	מִכֶּן	
3.	m.	בָּהֶם	בָּם	לָהֶם	לָמוֹ	כָּהֶם כֵּמוֹהֶם	——	מֵהֶם מִמֶּהֶם	
	f.	בָּהֶן	בָּהֵן	לָהֶן	לָהֵן	כָּהֵן	——	מֵהֶן	

§ 674. The syllable מוֹ inserted between כ and its suffixes is supposed to be the pronoun מָה *what*, the ה of which is changed into ו on account of the accompanying vowel *o*, thus כָּמוֹנִי lit. *like* (that of) *me*, כָּמוֹךָ *like* (that of) *thee*. In poetry we find it attached to this and other prepositions to form an independent word, thus בְּמוֹ *in* (it), כְּמוֹ *like* (it), לְמוֹ *to* (it). The syllable מוֹ is generally inserted between כ and its suffixes in those cases only where the accent is regularly on the penult, viz. before the suffixes of the singular number and that of the first person plural.

§ 675. The same is to be observed concerning the reduplication of the preposition מִן *from*, which generally takes place before the *light* suffixes, viz. those of the first and third pers. sing. and first pers. plur. The ה of the sec. pers. sing. attracts the tone too powerfully to admit of the compensation of ן by the insertion of Daghesh, thus מִמֶּךָּ: unless the word be in pause, when the accent falls on the penult (§ 107. 3.), thus מִמְּךָ for מִמֶּךָּ. Before the *grave* suffixes, viz. those of the second and third pers. plur., which constantly receive the accent (§ 53. 1.), the reduplication does not take place thus מִמָּכֶם, מִמָּהֶם: in the latter person, where the initial letter of the suffix is a guttural, the preceding (_) of the preposition is lengthened into (_). In poetry this preposition sometimes remains single when receiving the suffixes of the first and third pers. sing., e. g. מִנִּי Ps. 18 : 23. Job 21 : 16.; מִנֶּנּוּ Job 4 : 12., מִנָּהּ Ps. 68 : 24. Occasionally מִן without a suffix takes ־ paragogically, e. g. מִנִּי Judg. 5 : 14. Is. 46 : 3., מִנֵּי 30 : 11.

The Preposition and Illustrative Particle אֵת.

§ 676. The *Illustrative* אֵת (= יֵשׁ *it is*, Chald. אִיתַי, Syr. ܐܝܬ, see § 73. 2. *b.*) is placed before the name of a person or thing, to point out its connection with a preceding or following verb, and corresponds nearly in its use to the Latin *scilicet*, or the English phrase *to wit*. When the verb is active transitive, this particle indicates the *object* of the action which the verb denotes, e. g. "In the beginning God created אֵת הַשָּׁמַיִם *to wit* the heavens," Gen. 1 : 1.; and as this is the most frequent use of אֵת, it has thence been termed the sign of the accusative. Occasionally however we find it employed after the passive of active transitive verbs, and also after neuter verbs; in which case it serves to point out the *subject* (see § 833. 3. *note.*). A striking proof that the value and use of this particle is such as we have described, is to be found in the passage וְיָשִׁבוּ אֹתָנוּ דָּבָר אֵת הַדֶּרֶךְ "that they may bring us an answer, *to wit* the way," Deut. 1 : 22.

§ 677. The *Preposition* אֵת *with, by, near*, is held to be a contraction for אֶצֶת *vicinity* from אָצָה *to be near* (§ 77. 2.). This particle is usually employed to denote intimate connection or companionship between one subject of an intransitive verb and another, e. g. "Enoch walked אֵת הָאֱלֹהִים *with* God," Gen. 5 : 24., "fulness of joy is אֵת פָּנֶיךָ *near* thy countenance," Ps. 16 : 11.

§ 678. Both the illustrative and the prepositional אֵת when connected with a following word by means of Makkeph, shorten the vowel

(ַ) into (ָ) (§ 70. 2. *a*.). Accordingly when placed before nouns as separate words, the context alone can determine whether אֵת or אֵצֶל in a given instance be the illustrative particle or the preposition. But when joined to the pronominal suffixes, they are distinguished from each other by taking different vowels, the illustrative particle receiving in such case the vowel *ō*, thus אוֹתִי *me*; while the preposition shortens its former (ֵ) into (ִ) (§ 101. 2. *b*.), and consequently receives Daghesh forte in ת, thus אִתִּי *with me*. The following are the modes in which the suffixes are taken by each.

SINGULAR.

	אִתִּי		אוֹתִי	C.	1.
אִתָּךְ	אִתְּךָ	אוֹתָךְ	אוֹתְךָ	M.	2.
	אִתֵּךְ		אוֹתֵךְ	F.	
	אִתּוֹ		אוֹתוֹ	M.	3.
	אִתָּהּ		אוֹתָהּ	F.	

PLURAL.

	אִתָּנוּ		אוֹתָנוּ	C.	1.
	אִתְּכֶם	אִתְכֶם	אוֹתְכֶם	M.	2.
	אִתְּכֶן	אִתְכֶן	אוֹתְכֶן	F.	
	אִתָּם	אִתָּם	אוֹתָם	M.	3.
	אִתָּן	אִתָּן	אוֹתָן	F.	

§ 679. Both these particles appear occasionally with (ָ), although not followed by Makkeph, as in Ps. 47 : 5. 60 : 2. Prov. 3 : 12. With the illustrative particle the suffix of the sec. pers. masc. sing. is once written in pause with ה paragogic, viz. אוֹתָכָה Ex. 29 : 35. for אוֹתָךְ; and also that of the third pers. fem. plur., viz. אוֹתָנָה Ex. 35 : 26. for אוֹתָן. The suffix of the sec. pers. fem. sing. is once added to the preposition אֵת with its proper vowel of union (ַ) instead of (ָ), viz. מֵאִתַּךְ Is. 54 : 10. for מֵאִתֵּךְ.

§ 680. To some prepositions the fragmentary pronouns are prefixed by means of the vowel (ֲ֫ר), thus אַחֲרֵינוּ; the prepositions in such cases assuming the form of nouns in the plural construct, which they really are (§ 667. 1.). They consist for the most part of such as include the idea of a substantive, e. g. אַחַר *after* (hinder part), בֵּין *between* (interval), עַד *unto* (progress), עַל *over* (height), תַּחַת *under* (lower part). The same vowel of union is taken by the preposition

אֶל *to*, probably to distinguish it from אֵל *god*. Frequently they assume the form of the plural construct when without a suffix, e. g. עֲלֵי Num. 24 : 6. Job 6 : 25. 29 : 3., עֲדֵי Num. 24 : 20, 24., אֱלֵי Job 3 : 22. 5 : 26. 29 : 19. The preposition בֵּין occasionally takes the feminine plural termination וֹת, to which the suffixes are added as to nouns in the feminine plural (see § 587. 2. *b*.), thus בֵּינוֹתֵינוּ. To the four prepositions אַחַר, אֶל, עַל, and בֵּין, the suffixes are joined as follows.

SINGULAR.

1.	c.	אַחֲרַי	אֵלַי	עָלַי	בֵּינִי
2.	m.	אַחֲרֶיךָ	אֵלֶיךָ	עָלֶיךָ	בֵּינְךָ בֵּינֶיךָ
	f.	אַחֲרַיִךְ	——	עָלַיִךְ	——
3.	m.	אַחֲרָיו	אֵלָיו	עָלָיו	בֵּינָיו בֵּינוֹ
	f.	אַחֲרֶיהָ	——	——	——

PLURAL.

1.	c.	אַחֲרֵינוּ	אֵלֵינוּ	עָלֵינוּ	בֵּינֵינוּ	בֵּינוֹתֵינוּ
2.	m.	אַחֲרֵיכֶם	אֲלֵיכֶם	עֲלֵיכֶם	בֵּינֵיכֶם	
	f.	אַחֲרֵיכֶן	——	——	——	
3.	m.	אַחֲרֵיהֶם	אֲלֵיהֶם אֵלֵימוֹ	עֲלֵיהֶם עָלֵימוֹ	בֵּינֵיהֶם	בֵּינוֹתָם
	f.	אַחֲרֵיהֶן	אֲלֵיהֶן	——	——	

§ 681. The remaining prepositions receive the suffixes without any peculiarity, e. g. בְּעַד, לְבַד, בִּגְלַל, בְּלִתִּי; *first. pers.* בַּעֲדִי, לְבַדִּי, בִּגְלָלִי, בִּלְתִּי; *sec. pers.* בַּעֲדְךָ, לְבַדֵּךְ, בִּלְתֵּךְ, &c.

§ 682. Some adverbs are by their meaning rendered capable of receiving the fragmentary personal pronouns; and as they include for the most part the idea of action or existence, they take the suffixes of the verbs, and frequently with an intervening נ epenthetic, e. g. הֵן or הִנֵּה *behold*, עוֹד *yet*, יֵשׁ *it is*, אֵין *it is not*, אַי *where*.

1. הֵן, with ה parag. הִנֵּה. *First pers.* הִנֵּנִי *behold me*, Is. 65:17, 18., הִנֵּנוּ *behold us*, Jer. 3 : 22.; when in pause, the first נ retains its vowel (ֵ), and consequently receives Daghesh conservative (§ 33. 1.), e. g. הִנֵּנִי Gen. 22 : 11. Is. 65 : 1., הִנֵּנוּ Job 38 : 35.; occasionally it takes (ֶ) for (ֵ), which gives rise to an additional Daghesh in the second נ, e. g. הִנֶּנִּי Gen. 22 : 7. 27 : 18., הִנֶּנּוּ Gen. 44 : 16. 50 : 18. Num. 14 : 40. *Sec. pers.* masc. sing. הִנְּךָ, once הִנְּכָה 2 Kings 7 : 2., in pause הִנָּךְ; fem. הִנֵּךְ, in pause הִנָּךְ Gen. 16 : 11.; masc. plur.

הֵנָּכֶם Deut. 1 : 10. *Third pers.* masc. sing. הִנּוֹ Num. 23 : 17. or הִנֵּהוּ Jer. 18 : 3., plur. הֵנָּם Gen. 47 : 1.

2. עוֹד. *First pers.* עוֹדֶנִּי. *Sec. pers.* עוֹדְךָ, עוֹדֵךְ, עוֹדְכֶם. *Third pers.* עוֹדֶנּוּ for עוֹדֶנְהוּ Gen. 18 : 23., עוֹדָם.

3. בְּלֹתִי. *First pers.* בְּלֹתִי Hos. 13 : 4. *Sec. pers.* בִּלְתְּךָ 1 Sam. 2 : 2.

4. יֵשׁ. *Sec. pers.* יֶשְׁךָ, יֶשְׁכֶם or יִשְׁכֶם Deut. 13 : 4. *Third pers.* יֶשְׁנוֹ Deut. 29 : 14. 1 Sam. 14 : 39. 23 : 23.

5. אֵין constr. of אַיִן. *First pers.* אֵינֶנִּי. *Sec. pers.* אֵינְךָ, אֵינֵךְ, אֵינְכֶם. *Third pers.* אֵינֶנּוּ for אֵינֶנְהוּ, אֵינֶנָּה Gen. 7 : 8., אֵינָם, poet. אֵינֵימוֹ Ps. 73 : 5.

6. אֲי constr. of אַי, with ה parag. אַיֵּהוּ Gen. 22 : 7. *Sec. pers.* אַיֶּכָּה Gen. 3 : 9. *Third pers.* אַיּוֹ Ex. 2 : 20., אַיֵּם Is. 19 : 12.

CONJUNCTIONS.

§ 683. *Conjunctions* (מִלֵּי הַחִבּוּר) are particles which connect two or more simple sentences, or those parts of such sentences as do not coincide, and thus serve to combine them into one. They are mostly derivative, and consist of one, two, or three letters each; they are formed from other particles, from pronouns, or lastly from verbs. We shall divide them according to their force and signification into copulative, conditional, causative, and disjunctive.

§ 684. The simple *copulative* conjunction *and* is represented in Hebrew by the inseparable particle וְ, called ו conjunctive, which is used to point out a close connection between the word to which it is prefixed and the one preceding it, e. g. אָדָם וְאִשְׁתּוֹ *Adam and his wife.* There are likewise two separable copulatives, גַּם and אַף *also.* The ו conjunctive is originally prefixed with Sh'wa; but frequently the laws of Hebrew orthoëpy cause it to receive a vowel. Thus,

1. When prefixed to a word whose first letter has Sh'wa, in order to prevent the concurrence of two vowelless letters, the conjunction ו, instead of the vowel *i*, which it should take by the general rule § 104. 1. *a.*, prefers its homogeneous *u*, in which it quiesces (§ 92. 3.), e. g. וּבְאָרֶץ for וְבְאָרֶץ, וּדְבָרִים for וְדְבָרִים.

2. When followed by י, the latter causes the conjunction to take its homogeneous vowel *i*, in which it then rests, e. g. וְיִהְי for וְיְהִי, וְיִמְי for וְיְמִי. The influence of י reaches the conjunction even through an intervening ה or ח, and causes it to take the same vowel (§ 19. 3. *note.*), e. g. וְהִירִיתֶם Josh. 8 : 4. Zech. 8 : 13. for וְהֵירִיתֶם, וְחִירִיתֶם Ezek. 37 : 5, 6, 14.

3. *a.* When followed by one of the letters ב, פ, מ, of the same organ (§ 6), ו conjunctive rests in its homogeneous *u*, even when, such initial letter being provided with a vowel of its own, the first rule above given does not apply, e. g. וּבָרָךְ, וּמִשְׁפָּט, וּפִי. This peculiarity arises from the difficulty of enunciating two labials in immediate succession;* which must be done were the utterance of the ו allowed to depend on the vowel of the succeeding letter, as וְבָרָךְ, &c.: to prevent this, the laws of euphony compel the labial ו to resign its consonantal power, and rest in its homogeneous *u* (§ 92. 3.).

b. When the first syllable of a word bears a disjunctive accent, a prefixed ו conjunctive generally takes (ָ), in order that the accent may be preceded by a vowel (see § 671), e. g. וַיָּלִינוּ Josh. 1 : 8., וְשָׁמֶן וְצֹרִי Ezek. 27 : 17. And even if the first letter be a labial, e. g. וָבֹהוּ Gen. 1 : 2., וָבָא 1 Sam. 18 : 16., וָפֶתַח וָפֶתַח Is. 24 : 17., וָמֵתִי Gen. 19 : 19., וָמֵתָה Ezek. 28 : 8.

§ 685. The *conditional* conjunctions are אִם and כִּי *if*, כִּי אִם *if not, but*, אָז *then*, לוּ *if*.

§ 686. The *causal* conjunctions are אֲשֶׁר *that, because* (*ὅτι, quòd*), כַּאֲשֶׁר *as, so as* (quemadmodum), יַעַן *because*, לָכֵן or עַל כֵּן *therefore*, לָמָּה *wherefore*, לְמַעַן *on account of*, עֵקֶב *because*, פֶּן *lest*.

§ 687. The *disjunctive* conjunctions are לֹא, אַל and בַּל *not*, אַךְ *but*, רַק *only*, אוֹ *or*, לוּלַי *unless*.

Remarks on Wav Conjunctive.

§ 688. The particle *Wav Conjunctive* (וַו הַחִבּוּר), the explanation of whose origin was long left unattempted, has lately been fancifully supposed to derive its connecting power from the meaning of its name, וָו *a hook!* We hope, however, to be able to show satisfactorily that both the origin and force of this particle are to be found like those of ו conversive in the verb of existence הָוָה = הָיָה.

§ 689. If we examine into the nature of the simple conjunction, we shall find that its chief use is to connect nouns and verbs, or the names of things and actions, by means of the fundamental idea common to both, viz. that of *existence*. In the phrase, "Moses *and* Aaron preached

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* For the same reason in both Sanscrit and Greek, when two aspirated syllables concur, the first aspirate is changed into a mute, e. g. *πεφίλημα* for *φεφίλημα*.

and prayed," the first *and* serves to connect the state of existence implied in the name *Moses* with that of *Aaron*, and the second to connect the verbs *preached* and *prayed* by the common medium of the existence inherent in both. It thus prevents the necessity for repeating those parts of two or more simple sentences which coincide by connecting together those which do not. So that the single proposition, "God created the heavens *and* the earth," is equivalent to "God created the heavens," "God created the earth;" and by connecting both their subjects and predicates, the phrase given above is made to contain the four following distinct statements, viz. "Moses preached," "Moses prayed," "Aaron preached, "Aaron prayed."

§ 690. The Hebrew conjunctive particle וְ is, we are satisfied, a fragment of the verb of existence הָוָה = הָיָה, which, being prefixed to the name of a person, a thing, or an action, connects with it the essential part, viz. the existence, of a preceding noun or verb.* When employed as a mere conjunction, it is destitute of a vowel; but when prefixed to a verb in the future tense for the additional purpose of converting it into an imperfect, it takes the vowel (_) (see § 214. 1.). As the two particles וְ and וַ have thus an identity of origin, it is easy to conceive in what manner the latter acquires its conjunctive as well as conversive power (§ 214. 1.).

§ 691. This hypothesis, which deduces the definite article הַ, וְ conjunctive, and וַ conversive, from the same source, presents us with the means of throwing light on certain phenomena which have not hitherto been satisfactorily explained. We allude to the fact, that in the Samaritan text of the Pentateuch we find הַ employed for וְ conversive, e. g. 𐤅𐤉𐤈𐤁𐤓𐤀 Gen. 1:15. for 𐤅𐤈𐤁𐤓𐤀, 𐤄𐤁𐤉𐤀 7:12, 17. for 𐤁𐤉𐤀, 𐤅𐤀𐤉𐤈𐤁𐤄 7:23. for 𐤅𐤀𐤉𐤈𐤁, 𐤄𐤉𐤄 14:13. for 𐤉𐤄, &c., and for וַ conjunctive, e. g. 𐤀𐤀 Gen. 1:16. for 𐤅𐤀𐤀, 𐤀𐤅𐤄 Ex. 3:19. for 𐤅𐤀𐤅, &c.; and *vice versâ* that וְ is sometimes used for the article הַ, e. g. 𐤅𐤂𐤄𐤀𐤅 Gen. 17:21. for 𐤂𐤄𐤀𐤄, 𐤅𐤈𐤈𐤅𐤓 22:29. for 𐤈𐤈𐤅𐤓𐤄, 𐤅𐤈𐤂𐤈𐤅𐤄 25:13. for 𐤈𐤂𐤈𐤅𐤄, &c. (See Gesenius's Lehrgebäude, § 87. Anm. 3.). We would merely ask in conclusion, On what other principle than a community of origin and consequently of radical meaning can the frequent interchange of these particles be accounted for?

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* As a proof of the origin of this particle, we occasionally find it employed in lieu of the verb of existence, e. g. בְּרָמָה וּבְעִירוֹ *in Ramah*, THAT IS, *in his city*, 1 Sam. 28:3. Comp. Ps. 68:10. Job 10:17.

INTERJECTIONS.

§ 692. *Interjections* (מִלֵּי הַקְּרִיאָה) are for the most part isolated exclamations which express some strong emotion of the mind, as grief, joy, fear, anger, &c. On this account they present of all words the most inartificial appearance, consisting for the most part of simple guttural sounds, e. g. הָהּ *oh!* or stronger הָהָּ Ezek. 30 : 2., or still more strongly אָח (Germ. *ach*) 6 : 11. The weaker form is used with a slight preceding aspiration to denote astonishment or fear, thus אֲהָהּ; and the stronger form with a stronger preceding aspiration, to indicate joy or malicious triumph, thus הֶאָח Ps. 40 : 16. Lamentation, threatening, or the prediction of misfortune is made by the interjection הוֹי Is. 1 : 4. 10 : 1, 5., Amos 5 : 18., and more emphatically by its repetition, thus הוֹי־הוֹי Amos 5 : 16. For the same purpose is employed the slighter aspirate אוֹי with a terminating vowel, thus אוֹיָה Ps. 120 : 5.; which once appears in a harder form produced by allowing the lips to come in contact, viz. אֲבוֹי (*oh woe!*) Prov. 23 : 29. Sometimes though rarely we meet with the acute sound חִי Ezek. 2 : 10. or אִי Eccl. 4 : 10. 10 : 16.

§ 693. Some interjections, the majority of which indicate an earnest desire for the performance of an act by another, are formed from imperatives, e. g. הָבָה *give then! come then!* imp. with ה parag. from יָהַב *to give;* רְאֵה *see! behold!* הִנֵּה or הֵן *lo! behold!* הַס *hush!* from הָסָה; אַלְלַי *woe is me!* from אַלַּל with pron. suff.; חָלִילָה *far be it! away!* from חָלַל; בִּי *pray!* for בְּעִי; נָא *id.*

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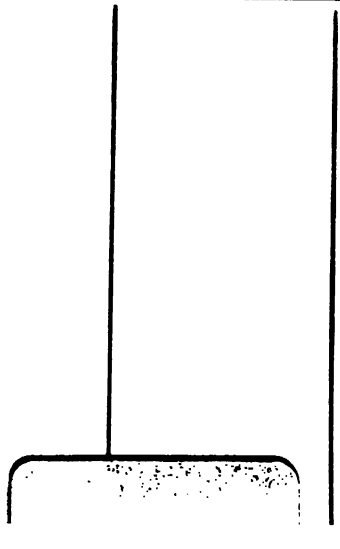
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